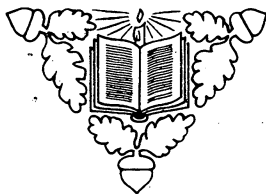


Divine Predictions
of
Mrs. Ellen G. White
Fulfilled

Compiled by
F. C. GILBERT

*Author of "Practical Lessons," "From Judaism to
Christianity"*



Good Tidings Press, South Lancaster, Massachusetts.



Ellen G. White.

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Printed by
South Lancaster Printing Company
U. S. A.

DEDICATED TO THE PIONEERS
WHOSE LOYALTY TO THE
SPIRIT OF PROPHECY IS BEQUEATHED
AS A LEGACY TO THE
HOUSEHOLD OF FAITH



BUT God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty.

1 Cor. 1: 27.

APPRECIATION

IN gathering matter for this work, the compiler found many who were in a position to render valuable assistance. God has spared several men who have had a broad experience in connection with the many-phased predictions inspired by the breathings of God's divine Spirit through the human medium, Mrs. E. G. White; and from their personal knowledge and close observation of the marvelous results seen in every direction of what was foreobserved, strength and force have been given to the experiences narrated.

Elder J. N. Loughborough has rendered invaluable aid with suggestions, manuscripts, dates, and other endeavors. Elder S. N. Haskell's efforts and narratives have contributed materially to particular sections of this work. Elder W. C. White, who has been so closely associated with his mother's life and work, stood ready to render every assistance. Elder G. B. Starr, who with his wife was privileged for many years to be in close identification with Mrs. White in labor and travel, has contributed very instructive material.

Did space permit many other workers of scores and decades of years' contact with the life and labors of this wonderful chosen servant of God, would be mentioned, as they all have been kind and helpful in doing whatever was needed to speak or write or suggest.

The book is now sent forth with an earnest and sincere prayer that God will bless these pages to His glory.

F. C. GILBERT,

Feb. 16, 1922.

South Lancaster, Mass.

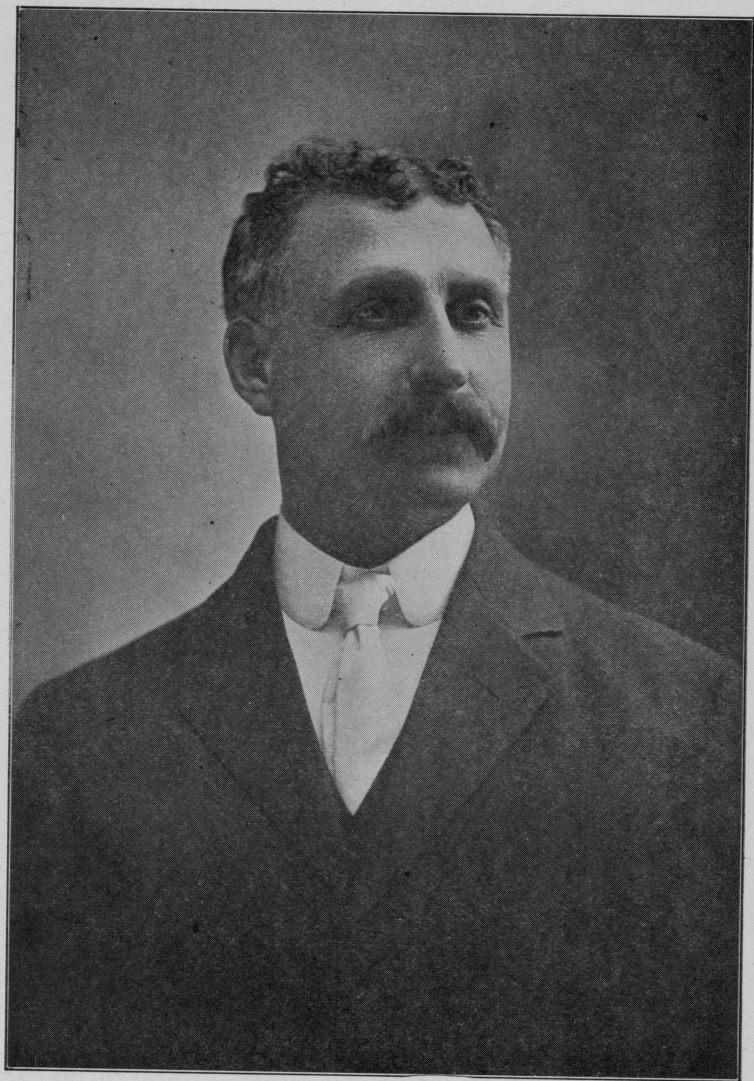
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F. C. GILBERT

INTRODUCTION

God has ever been the leader of His people. Since the beginning of the world, He has had direct charge of His work. There has been no time when He has delegated His power to another, yet he has used human instrumentalities to carry out His wishes, and to convey to the people His will.

That He has personally been leading in His work is clear from the word of God. It is written:

"And thou shalt remember all the way which *the Lord thy God led thee* these forty years in the wilderness." Deut. 8: 2.

"Beware that thou forget not the *Lord thy God, . . . Who led thee* through that great and terrible wilderness." Deut. 8: 11, 15.

"*To Him which led His people* through the wilderness; for His mercy endureth forever." Ps. 136: 16.

"Also *I brought you up from the land of Egypt, and led you* forty years through the wilderness, to possess the land of the Amorite." Amos. 2: 10.

He declares He has never given charge of His people to another; for the Lord says:

"I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images." Isa. 42: 8.

"Thus saith the Lord, thy Redeemer, the Holy One of Israel; I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go." Isa. 48:17.

He has chosen men and women to be His helping hands, the visible instruments to carry out His wishes, while He is personally in charge. The word of God declares:

"But God led the people about, through the way of the wilderness of the Red Sea." Ex. 13:18.

"So Moses brought Israel from the Red Sea, and they went out into the wilderness of Shur." Ex. 15: 22.

"For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam." Micah 6:4.

"And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses spake unto the children of Israel, according unto all that the Lord had given him in commandment unto them." Deut. 1:3.

While God in nowise restricted Himself to the persons He used as visible agencies to carry on His leadership, those individuals He selected as the chosen ones to convey His wishes were called "prophets" or messengers.

"And the Lord hath sent unto you all His servants the prophets, rising early and sending them; but ye have not hearkened, nor inclined your ear to hear." Jer. 25:4.

"I have also spoken by the prophets, and I have mul-

plied visions, and used similitudes, by the ministry of the prophets." Hosea 12: 10.

"Yet the Lord testified against Israel, and against Judah, by all the prophets, and by all the seers, saying, Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets." II Kings 17: 13.

"Since the day that your fathers came forth out of the land of Egypt unto this day I have even sent unto you all my servants the prophets, daily rising up and sending them." Jer. 7: 25.

"And the Lord God of their fathers sent to them by His messengers, rising up betimes, and sending; because He had compassion on His people, and on His dwelling-place:

"But they mocked the messengers of God, and despised His words, and misused His prophets." II Chron. 36: 15, 16.

There were times when the prophets were also called "seers." For instance:

"Now the acts of David the king, first and last, behold they are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer." I Chron. 29: 29.

"For when David was up in the morning, the word of the Lord came unto the prophet Gad, David's seer, saying." II Sam. 24: 11.

"(Beforetime in Israel, when a man went to inquire of God, thus he spake, Come, and let us go to the seer: for

he that is now called a Prophet was before time called a Seer.)" I Sam. 9: 9.

The reason these prophets were called "seers" was because God revealed His plans to them; and they told what they saw. They were therefore Heaven's-eyes and mouth, to communicate God's wishes to men.

When the Lord had a particular work on earth to be done, He chose this class of men and women to be His mouthpiece to convey to the people His message, and He laid the responsibility and burden of this special endeavor upon the prophets.

We find in the Bible a number of times when God sent messengers with special messages; and everlasting weal or eternal woe resulted from rejecting or receiving the message. To illustrate:

1. There was the experience of the antideluvians. God raised up Enoch and Noah to stem the tide of the world's pollution. If the people refused to heed the message, these godly messengers were to notify that generation that the race would be destroyed by a flood. The masses rejected the warning, with the result that God took Enoch to heaven, and Noah with his immediate family, the only believers after a hundred years of preaching, were saved from the destruction visited upon the world. Gen. 5:21-24; Jude 14, 15; Gen. 6:1-8; I Peter 3:20.

2. The time came when the Lord was to deliver Israël from Egypt. He selected Moses, Aaron, and Miriam as the leaders of that movement. Moses was the prophet who spake as the mouth of God; and Pharaoh learned by

a series of sad experiences what a dreadful thing it was to disregard the light which the Lord sent him. The preparation for the Exodus was arranged by God Himself, and the prophet Moses was the visible leader.

3. There came the experience in the history of the Israelites when they wanted a monarchy. God sent to them the prophet Samuel with special counsel and warning; but these divine admonitions were disregarded; and the people suffered great loss as a consequence.

4. To prepare the people for the captivity of Israel and Judah, the Lord raised up the prophets Elijah, Elisha, and Jeremiah. There were others also who shared in this great work, but these men were the chief agencies in the hands of God to warn and advise the people of God concerning their evil ways, and to notify them of the results if they refused to heed the counsels and predictions sent to them by the mouth of the Lord.

5. When the Persian rulers issued the decree to Israel that the time had arrived for their release from the Babylonian captivity, God raised up several prophets, as Haggai, Zechariah, and Malachi. These messengers assured the people of restored divine favor, and that the Lord would do great things for them if they heeded the messages the prophets brought to them. The future of the Jews depended on their attitude towards this divine instruction.

6. When the period arrived for the advent of the Messiah, God chose a little child and made him the greatest prophet till that time. This was John the Baptist. With his powerful appeal and great earnestness he ad-

monished the people to accept the words he brought to them from God. Messiah immediately followed; but the seed of Abraham failed to believe John's message, and refused to heed the Messiah's teachings.

7. When the time came for the Savior's return, and a special work was necessary to prepare the church and the world for the day of God, the Lord raised up His own servant the prophet, Mrs. Ellen G. White, *nee* Harmon, and upon her laid the burden of imparting the light and truth necessary for this age and generation. It is the purpose of the compiler of this volume to bring to the attention of the reader some of the definite messages and predictions given through this divinely appointed messenger of God during the past seventy years and more, and their specific fulfilment. The predictions have been gathered from standard books, pamphlets, and documents which Mrs. White has herself written, and from those who have been associated with her for many years. The predictions of Mrs. White are verified by "many eye witnesses," and their fulfilment bears its own evidence.

The divine revelations in every age have had their effect for good or for bad. Rejecting the warnings of Noah, caused the loss of the world by a flood. Turning away from the appeals of Moses, meant death and destruction to Pharaoh and his hosts in the Red Sea, and to Israel afterwards in the wilderness. Jude 5. Refusing to heed the words which God gave through Samuel, meant rejection of God as Israel's leader and ruler. Much suffering and disaster came to God's people by refusing God in the person of His prophet. I Samuel

8:4-18. In not accepting the heavenly testimonies and predictions brought by Elijah, Elisha, and Jeremiah, destruction, plagues, persecution, woe, and captivity were the lot of the ten tribes and of Judah and Benjamin. When the exiles from Babylon and Media refused to give heed to the messages of Haggai, and the other prophets and messengers, affliction overtook them, poverty stared them in the face, and their posterity suffered repeated reverses till the Jews became tributary to the iron monarchy of Rome.

When John the Baptist came and the people refused to accept his messages as the voice of God, they rejected Jesus as the Messiah and the Son of God. Therefore Abraham's seed lost their nationality, were deprived of the promised land, became slaves and bondmen for centuries to many of the nations of earth, received abuse, vilification, and cruel oppression at the hands of earth's wicked rulers; and for nearly two millenniums they have, like Cain, been wanderers on the face of the whole earth.

Was there anything arbitrary on the part of God in thus allowing these calamities to overtake the peoples in these experiences mentioned?—Indeed not; God always gave the people abundant evidence that He was leading them by His chosen messengers. When the people slighted or disregarded the prophets of God, and failed to heed the counsel, predictions, or warnings He sent from heaven, what more could the Lord do for the people? The Bible says there was no remedy for Judah and Benjamin when they refused to accept the messages

of the prophets. II Chron. 36:15, 16. They were forced to become captives. The Lord Jesus told the Jews that the kingdom of God would be taken from them because they knew not the time of their visitation. Luke 19:41-44. For not allowing the light of the revelations of the Son of God to enter their lives and influence their conduct, their house would become desolate, for they refused to give the Lord the opportunity to do for them what He desired.

In reading the predictions as recorded in this volume with their fulfilments, it must be evident that God has put forth every effort to give His church in the world's last generation an abundance of evidence that He is leading his children and doing for them everything possible. The Lord promised that the remnant people of God would have the gift of prophecy. Rev. 12:17; 19:10. He has surely fulfilled this promise beyond the possibility of question or shadow of doubt. He has affirmed this by "many infallible proofs" in the predictions which are so specifically and definitely fulfilled.

If some who claim to be of the remnant church refuse to heed the light and the counsel of God's leadership through the gift of prophecy, and in anywise question the authority of the testimonies which God has so manifestly dictated, how shall such be ready for the crises just before them, or how shall they be prepared for the personal appearing of the Son of God, for the remnant is to be behind in no gift, waiting for the coming of the Lord. When the Lord shall appear in glory to gather His own elect, and the doubters of Israel will not be priv-

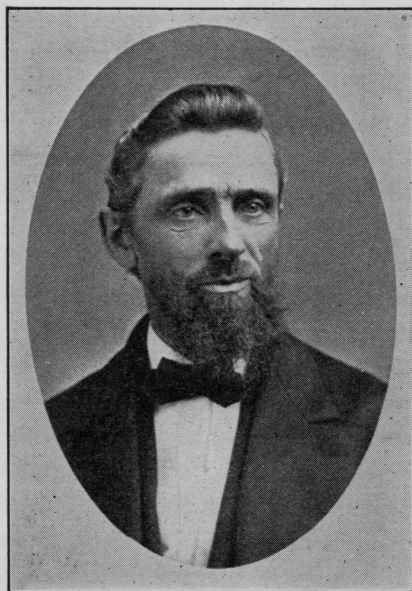
ileged to hear the sweet voice of the Master, "Well done," who will be to blame?

"Perilous times are before us. Every one who has a knowledge of the truth should awake, and place himself, body, soul, and spirit, under the discipline of God. The enemy is on our track. . . . We must put on the whole armor of God. We must follow the directions given through the spirit of prophecy. We must love and obey the truth for this time. This will save us from accepting strong delusions. God has spoken to us through His word. He has spoken to us through the testimonies to the church, and through the books that have helped to make plain our present duty and the position that we now occupy. The warnings that have been given, line upon line, precept upon precept, should be heeded. If we disregard them, what excuse can we offer?"—*"Testimonies for the Church," Vol. VIII, page 298.*

It is the prayer of the compiler that the Spirit of God shall use these testimonies to the encouragement of every reader, and if there are those who have felt in any way faint-hearted or discouraged concerning the messages given by the mouth of His servant the prophet, may the reading of these remarkable predictions with their accurate fulfilment bring cheer, hope, and courage; and may these divine utterances be a strength and fortification for all future contingencies.

F. C. GILBERT,
South Lancaster, Mass.

November 9, 1921.



ELDER J. N. LOUGHBOROUGH

A PIONEER'S SKETCH

IN a communication from Sister White to Elder O. A. Olsen, president of the General Conference, dated October 7, 1890, of which she sent a copy to me, she said:

"Those still alive, who have had an experience in the work which the Lord has been pleased to give to me, are Elders Smith, Amadon, and Loughborough."

Our experience in connection with her work began in October 1852. In April of that year, Elder and Sister White had rented a large building in Rochester, N. Y., at 124 Mount Hope Avenue. At this place they began typesetting and printing with a hand-press the *Advent Review*, Volume III. This plant, which cost about \$700.00, was the property of Brother and Sister White. Previous to this time, the paper was dependent upon the movements of other printing offices.

In this city, for the first time, they began housekeeping on their own responsibility, with their own furniture, and also cared for the office employees. How this furniture was purchased and of what it consisted, you will find record in "Life Sketches of Ellen G. White," page 142, edition 1915.

In a letter to Brother Howland describing this furniture, Sister White says:

"You would smile if you could look in upon us, and see our furniture. We have bought two old bedsteads for twenty-five cents each. My husband brought me home six old chairs, no two of them alike, for which he paid one dollar, and soon he presented me with four more old chairs without any seating, for which he paid sixty-two cents. The frames are strong, and I have been seating them with drilling, etc."

One of the smaller rooms on the lower floor was the printing-office. Two of the lower rooms, with folding doors between, served as a meeting-room for the very little company of Sabbath-keepers in the city. On September 26, 1852, eight of us, First-day Adventists, in that meeting-room listened to a discourse given by Elder J. N. Andrews, in which he noted all the scriptures used to prove that the ten commandments were abolished at the cross. My seat was one of those drilling-seated chairs. We were all convinced of the binding claims of the law, and kept the next Sabbath, and have continued to do so from that time.

In 1853, in meetings I held in Clarkson, N. Y., Brother Amadon heard and accepted the truth, was baptized, and went to the Review Office to learn to set type. Not long after this, Brother Uriah Smith connected with the office, to assist Brother White in his editorial work. It was thus that we three became connected with the work in which the Lord was especially leading through Sister White. When I heard Brother Andrews in 1852, I had never met Brother or Sister White. At that time they were away holding meetings in the State of Maine. On

the last Sabbath in October they were home again, and spoke in the Sabbath meeting. At the close of the meeting I was introduced to them, and they invited me to join with them in prayer for Brother Oswald Stowell, their pressman, who was sick unto death in another room in the house. He was healed in answer to prayer. The same blessing that healed him, placed Sister White in an "open vision." So in about thirty minutes from the time I was first introduced to them I saw her in vision, and had opportunity to both see and know the mighty power of the Spirit of God that accompanied the visions.

After coming out of the vision in our meeting-room, she reported to us some of the things she saw in that vision. At that date one of the eight before mentioned was away on business in Michigan. In relating the vision, she said:

"I saw a man, no one I ever met, a stranger to me, perhaps I shall meet him, as his case has been shown to me. While he talks the truth, he was shown to me to be violating the seventh commandment." We had not the least thought that it was any one we knew. In a short time this man was back with us. The moment Sister White saw him, she recognized him, as the man she saw in vision. She related to him what was shown her. He admitted his guilt, although he was five hundred miles away from Rochester, where Sister White had the vision. This was a mighty evidence to us as to the source from which the vision came.

Shortly after accepting the third angel's message, I was powerfully impressed that I should go and preach

the message, but I hesitated until I could accumulate means to support my wife. The business in which I had been successful before accepting the message, with all my endeavors, would not succeed. My funds were very low. I was in a strait. In one of our meetings in Rochester, Sister White had a vision. In relating it she said:

"Brother Loughborough is holding back from his duty to preach the message, trying to get means for his support. The Lord told me to say, 'Decide to preach the message, and the Lord will open the way for your family's support.' "

I went home from that meeting, retired to my bed, and told the Lord:

"I will go and trust in you to open the way for my support." When I made that promise I had but three cents in money, and I knew not where any money would come from. But I was happy.

On Monday morning my wife said to me, "We are out of matches, and I need some thread." I took the three-cent piece out of my pocket, and said:

"Mary, that is all the money I have left. You get one cent's worth of matches, and a skein of thread, and bring me one cent. I do not want to be entirely out of money." She said, "What are we going to do?" I replied, "I am going out to preach, and let the Lord open the way for us as He promised in the vision last Sabbath." She went to her room for an hour's cry, then went to make her purchases. She had been gone but a few minutes, when a strange man called and ordered \$60

worth of sash locks. It was this sort of business I tried to make succeed, but could not. He said, "I will call for them at noon tomorrow, and pay you for them." I only had to take the order to the factory, about two blocks away. My profits on the sale would be over \$30.00, which as prices then were, would buy as much as \$100.00 now.

When my wife returned with the purchases, she found me singing. She said: "You seem to be very happy." I answered, "Yes." Then I told her what had happened. She went to her room for another hour's cry, but this cry was a different kind from the first. She was then a firm believer in the Testimonies.

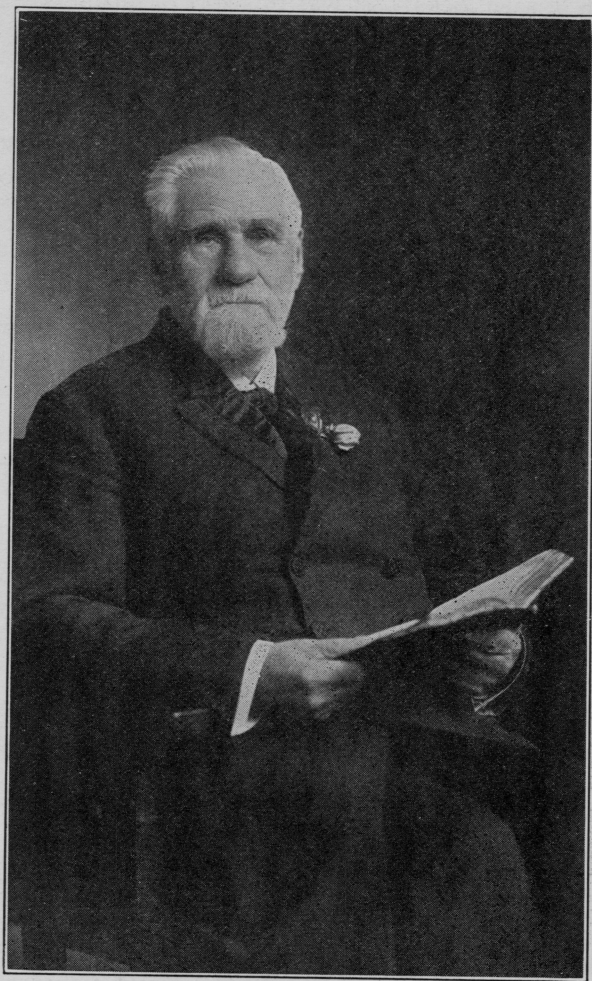
With these early experiences on the Testimonies, I saw that according to the Scriptures, one of the strong claims of a true prophet was that what he predicted came to pass. From 1853 to 1868 there was no minister in our ranks who traveled from State to State with Brother and Sister White more than myself, and I had the privilege of seeing Sister White in "open vision" more than forty times. I have kept count of more than one hundred important predictions made by Sister White that have been accurately fulfilled.

"Who is he that saith, and it cometh to pass, when the Lord commandeth it not?" Lamentations 3: 37.

"All that he saith cometh surely to pass." I Samuel 9:6.

J. N. LOUGHBOROUGH,
Sanitarium, Napa County, California.

May 10, 1920.



ELDER S. N. HASKELL

PROOF OF A TRUE PROPHET

JESUS, our blessed Messiah, gives instruction concerning the characteristics of a true prophet. He warns His disciples: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? . . . Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them." Matt. 7: 15-20.

But what are some of the unmistakable fruits by which a true prophet may be recognized? The testimony of every true prophet will agree with the testimony of the prophets of God before him, and it may be a further development of the same truth uttered by them. The words of God are definite and pure, "as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O Lord, thou shalt preserve them from this generation forever." Ps. 12: 6, 7. The words of God are represented as being refined; "As for God, His way is perfect: the word of the Lord is tried" (refined, margin). Ps. 18: 30. In Ps. 119: 140, we find it spoken of as being "very pure" (refined, margin).

But how shall we know whether it is God's word? Every word of God is infinite and far-reaching, and is

adapted to mankind in all ages of this world's history, and under all conditions and circumstances in life. The same expression, spoken six thousand years ago, will give consolation to the highly cultured and the most illiterate persons, being adapted to the personal need of all classes. It speaks to the heart of every man and woman who reads and believes it. It never grows old, or becomes stale to the believer; in no human production can these qualities be found.

The first announcement of the gospel after man had sinned in the garden of Eden illustrates this: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. 3: 15. Here is an undeveloped seed of the gospel of Jesus Christ. It is a prophecy covering seven thousand years, until Satan and all the wicked become "ashes under the soles" of the "feet" of the righteous. Mal. 4: 2, 3; Rev. 20: 14, 15. We have sixty-six books in the Bible and 31,173 verses; and the central theme running through the entire Bible is redemption through Christ, which is a development of Gen. 3: 15.

Why, then, do we need prophets and apostles inspired of God? The answer is plain and simple, in every succeeding generation mankind has been more blinded by sin, and he has wandered farther and farther away from God, so infinite mercy sent inspired men of God to His people to reveal the gospel to them, and turn them back to keeping the law of God. Neh. 9: 26, 29, 30; II Kings 17: 13-15. There is no new plan revealed to save men,

no new scheme devised, no new truth enunciated; it is the same old story, "There is none other name under heaven given among men, whereby we must be saved." Acts 4:12. It is the same old truth put in a new setting, and adapted to the people under different circumstances in a different period of this world's history. Any prophet, priest, or king, who does not bear this fruit is not sent of God. In the Old Testament is the gospel concealed: in the New Testament is the gospel revealed.

In Prov. 30:5, 6, we find the fact stated very clearly that "every word of God is pure [refined, margin]: He is a shield unto them that put their trust in Him. Add thou not unto His words, lest He reprove thee, and thou be found a liar." Then no one can add anything to the revelation we have in the Bible, but every prophet who is inspired will develop the subject, or the words spoken by prophets before him.

This is illustrated in Matt. 2:13-15 where an account is given of the angel of the Lord appearing to Joseph in a dream and instructing him to take his wife and child and go into Egypt and remain there until the death of Herod, "that it might be fulfilled which was spoken of the Lord by the prophet, saying, out of Egypt have I called my Son." These words were spoken by Moses to Pharaoh in Ex. 4:22, 23, "Thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my firstborn: and I say unto thee, Let my son go, that he may serve me." In Hosea 11:1 is a quotation from Exodus showing that when God sent Moses to speak to Pharaoh, he

had in mind Christ's going down to Egypt. Such is the nature of all the testimonies of the prophets.

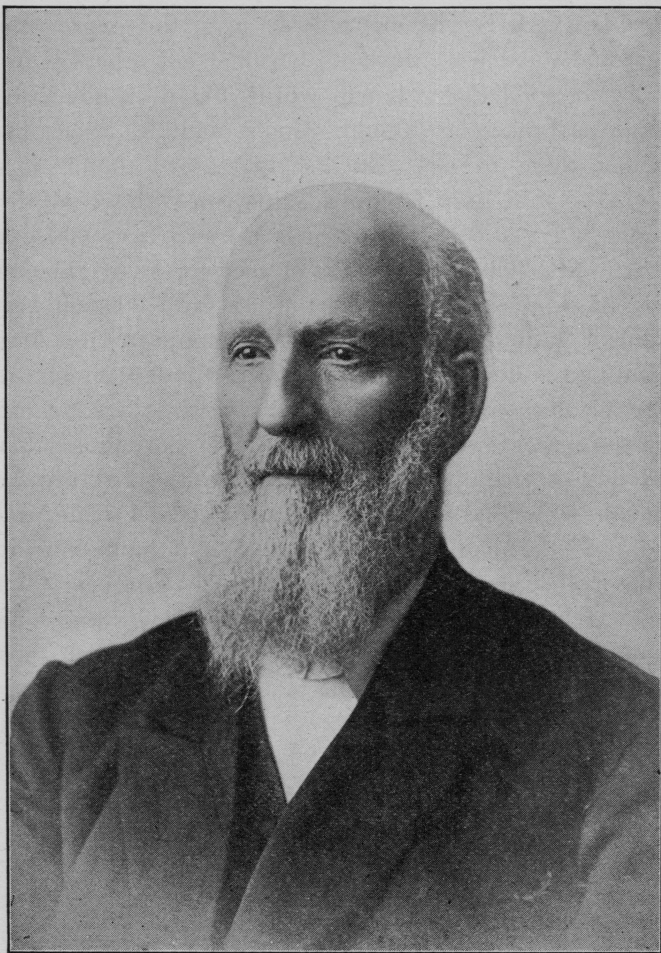
This is illustrated by over three hundred thirty-three literal fulfilments of some expression of the Old Testament in the life of Christ. The Savior indorses this in Matt. 4:4 when He states, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Deut. 8:3. In this way all God's inspired writings are different from any other books in the world. He simply develops, or magnifies His own word by inspiration, and this is the test of every true prophet. They give the same thought that is in the mind of God, but express it in their own words. God does not take individuality out of men, but He inspires them to write, and their own words become His words filled with an infinite, far-reaching significance. God "guided the mind in the selection of what to speak, and what to write. The treasure was intrusted to earthen vessels, yet it is, none the less, from Heaven." See the author's preface in "Great Controversy." "The Holy Scriptures are to be accepted as an authoritative infallible revelation of God's will. . . . 'All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.' " II Tim. 3:16, 17.

There are but few instances in which one writer in the Bible gives the same things in the same words that another writer gives. It is because God by His Holy

Spirit inspired men to write and preserve their own individuality; His providence was over the expressions used and these were developed from what others before him had spoken. Hence, words found in the Bible should be taken as though God's audible voice had spoken them to us. In Ps. 138:2 are found these words, "Thou hast magnified thy word above all thy name." In Isa. 42:21, we have the prophecy concerning Christ: "The Lord is well pleased for His righteousness' sake; He will magnify the law, and make it honorable." An illustration of the principle of how it is magnified is found in Matt. 5:21-26, which verses magnify the sixth commandment, while verses 27-32 magnify the seventh commandment. It is this principle alone that is a positive proof of inspiration, and any prophet who does not make other scriptures seem broader and more wonderful, does not bear the right kind of fruit. After over sixty years' study of Mrs. White's writings with the Bible, we can truthfully say that we know not of one Bible test of a true prophet but has been most literally fulfilled in her writings and in her character.

S. N. HASKELL.

South Lancaster, Mass.



ELDER JAMES WHITE

BEGINNING OF THE VISIONS

Mrs. White's Experience

"It was but a few weeks after the passing of the time, in 1844, that she had her first vision. The circumstances of this manifestation are briefly stated by Mrs. White as follows: 'I visited Sister H., one of our advent sisters, whose heart was knit with mine. In the morning we bowed at the family altar. It was not an exciting occasion. There were but five of us present, all females. While praying, the power of God came upon me, as I never had felt it before. I was surrounded with light, and was rising higher and higher from the earth, etc. Her condition in vision may be described as follows:

"1. She is utterly unconscious of everything transpiring around her, as has been proved by the most rigid tests, but views herself as removed from this world, and in the presence of heavenly beings.

"2. She does not breathe. During the entire period of her continuance in vision, which has at different times ranged from fifteen minutes to three hours, there is no breath, as has been repeatedly proved by pressing upon the chest, and by closing the mouth and nostrils.

"3. Immediately on entering vision, her muscles be-

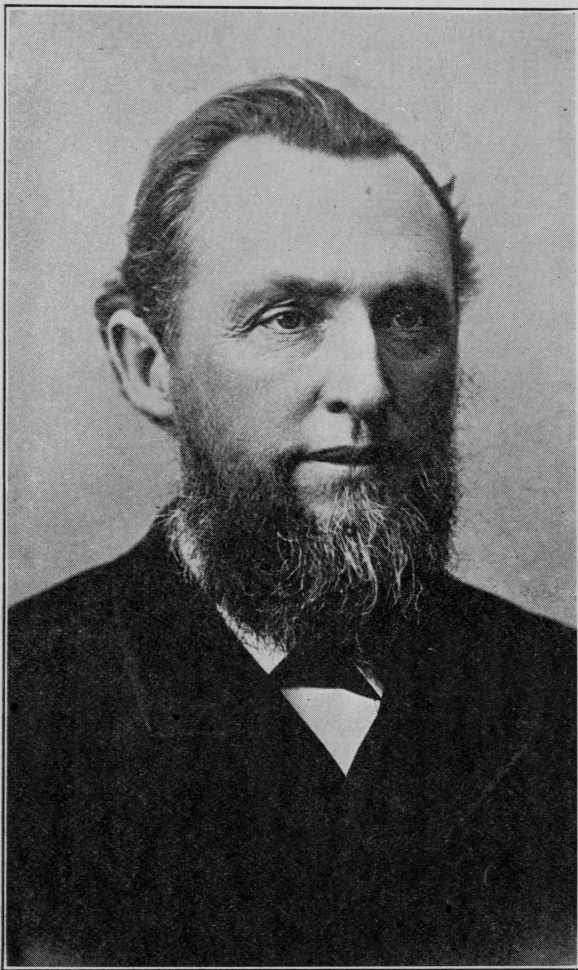
come rigid, and joints fixed, so far as any external force can influence them. At the same time her movements and gestures, which are frequent, are free and graceful, and can not be hindered nor controlled by the strongest person.

"4. On coming out of vision, whether in the daytime or in a well-lighted room at night, all is total darkness. Her power to distinguish even the most brilliant objects, held within a few inches of the eyes, returns but gradually, some times not being fully established for three hours. This has continued for the past twenty years; yet her eyesight is not in the least impaired, few persons having better than she now possesses.

"She has probably had, during the past twenty-three years, between one and two hundred visions. These have been given under almost every variety of circumstance, yet maintaining a wonderful similarity; the most apparent change being, that of late years they have grown less frequent, but more comprehensive. She has been taken off in vision most frequently when bowed in prayer. Several times, while earnestly addressing the congregation, unexpectedly to herself and to all around her, she has been instantly prostrated in vision. This was the case June 12, 1868, in the presence of not less than two hundred Sabbath-keepers, in the house of worship, in Battle Creek, Mich. On receiving baptism at my hands, at an early period of her experience, as I raised her up out of the water, immediately she was in vision. Several times, when prostrated by sickness, she has been relieved in answer to the prayer of faith,

and taken off in vision. At such times her restoration to usual health has been wonderful. At another time, when walking with friends, in conversation upon the glories of the kingdom of God, as she was passing through the gate before her father's house, the Spirit of God came upon her, and she was instantly taken off in vision. And what may be important to those who think the visions the result of mesmerism, she has a number of times been taken off in vision, when in prayer alone in the grove or in the closet.

"It may be well to speak as to the effect of the visions upon her constitution and strength. When she had her first vision, she was an emaciated invalid, given up by her friends and physicians to die of consumption. She then weighed but eighty pounds. Her nervous condition was such that she could not write, and was dependent on one sitting near her at the table to even pour her drink from the cup to the saucer. And notwithstanding her anxieties and mental agonies, in consequence of her duty to bring her views before the public, her labors in public speaking, and in church matters generally, her wearisome travels, and home labors and cares, her health and physical and mental strength have improved from the day she had her first vision."—*"Life Incidents."* by James White, Vol. I, pp. 271-273, edition 1868.



ELDER URIAH SMITH

VIEWS OF ANOTHER PIONEER

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"ONE of the most important subjects treated upon in the New Testament, is the doctrine of Spiritual Gifts. Paul gives it equal rank with the great question of the state of the dead, and says, 'Now, concerning spiritual gifts, brethren, I would not have you ignorant.' I Cor. 12: 1. He then proceeds to explain himself by saying that there are diversities of gifts; but the same Spirit; that is, there are various operations produced by the Spirit of God, and a variety of manifestations that result from its presence; but all are wrought by the self-same Spirit, dividing to every man severally as he will."

"It is not our object to enter here into an argument for the perpetuity of these gifts in the present dispensation. . . . All that is to our purpose here, is simply to affirm that Seventh-day Adventists do believe in the Gifts of the Spirit as above set forth."

"They believe that they have in their midst a special manifestation, answering to one at least of these gifts which have been placed in the Christian church. This is found in the visions of Mrs. E. G. White, as published in her works.

"Every test which can be brought to bear upon such manifestations, proves these genuine. The evidence which supports them, internal and external, is conclusive. They agree with the word of God, and with them-

selves. They are given, unless those best qualified to judge are invariably deceived, when the Spirit of God is especially present. . . . Calm, dignified, impressive, they commend themselves to every beholder, as the very opposite of that which is false or fanatical. The instrument is herself above jugglery or deceit."

"They are not the effect of disease; for no disease has ever yet been known to have the effect of repeatedly suspending the functions of the lungs, muscles, and every bodily sense, from fifteen to one hundred eighty minutes, while in obedience to some influence which evidently had supreme possession of the mind, and in obedience to that alone, the eyes would see, the lips speak, and the limbs move.

"Further, their fruit is such as to show that the source from which they spring is the opposite of evil.

"1. They tend to the purest morality. They discountenance every vice, and exhort to the practise of every virtue. They point out the perils through which we are to pass to the kingdom. They reveal the devices of Satan. They warn us against his snares. They have nipped in the bud scheme after scheme of fanaticism which the enemy has tried to foist into our midst. They have exposed hidden iniquity, brought to light concealed wrongs, and laid bare the evil motives of the false-hearted. They have warded off dangers from the cause of truth upon every hand. They have aroused and re-aroused us to greater consecration to God, more zealous efforts for holiness of heart, and greater diligence in the cause and service of our Master.

"2. They lead us to Christ. Like the Bible, they set Him forth as the only hope and only Savior of mankind. They portray before us in living characters His holy life and His godly example, and with irresistible appeals they urge us to follow in His steps.

"3. They lead us to the Bible. They set forth that book as the inspired and unalterable word of God. They exhort us to take that word as the man of our counsel, and the rule of our faith and practise. And with a compelling power, they entreat us to study long and diligently its pages, and become familiar with its teaching, for it is to judge us in the last day.

"4. They have brought comfort and consolation to many hearts. They have strengthened the weak, encouraged the feeble, raised up the despondent. They have brought order out of confusion, made crooked places straight, and thrown light on what was dark and obscure. And no person, with an unprejudiced mind, can read their stirring appeals for a pure and lofty morality, their exaltation of God and the Savior, their denunciations of every evil, and their exhortations to every thing that is holy and of good report, without being compelled to say, "These are not the words of him that hath a devil."

"Negatively, they have never been known to counsel evil or devise wickedness. No instance can be found in which they have lowered the standard of morality. No one of their adherents has ever been led by them into paths of transgression and sin. They do not lead men to serve God less faithfully or to love him less fervently.

They do not lead to any of the works of the flesh, nor make less devoted and faithful Christians of those who believe them."

"We believe, love, and defend the visions, on the grounds above set forth, their unvarying tendency to good, and because they so admirably answer the purpose for which the Scriptures assure us that the gifts were set in the church, namely, to comfort, encourage, and edify the saints, and bring them to the unity of the faith."

—"*The Visions of Mrs. E. G. White*," by Uriah Smith, pp. 3-9, edition 1868.

HER EARLY LIFE

CHILDHOOD

"I WAS born at Gorham, Maine, Nov. 26, 1827. My parents, Robert and Eunice Harmon, were for many years residents of this State. In early life they became earnest and devoted members of the Methodist Episcopal Church. In that church they held prominent connection, and labored for the conversion of sinners, and to build up the cause of God, for a period of forty years. During this time they had the joy of seeing their children, eight in number, all converted and gathered into the fold of Christ.

Misfortune

"While I was but a child, my parents removed from Gorham to Portland, Maine. Here, at the age of nine years, an accident happened to me which was to affect my whole life. In company with my twin sister and one of our schoolmates, I was crossing a common in the city of Portland, when a girl about thirteen years of age, becoming angry at some trifle, threw a stone that hit me on the nose. I was stunned by the blow, and fell senseless to the ground.

"When consciousness returned, I found myself in a



ELLEN G. WHITE (*nee* HARMON)

merchant's store. A kind stranger offered to take me home in his carriage, but I, not realizing my weakness, told him I preferred to walk. Those present were not aware that my injury was so serious, and allowed me to go; but after walking only a few rods, I grew faint and dizzy. My twin sister and my schoolmate carried me home.

"I have no recollection of anything further for some time after the accident. My mother said that I noticed nothing, but lay in a stupor for three weeks. No one but herself thought it possible for me to recover, but for some reason she felt that I would live.

"When I again aroused to consciousness, it seemed to me that I had been asleep. I did not remember the accident, and was ignorant of the cause of my illness. A great cradle had been made for me, and in it I lay for many weeks. I was reduced almost to a skeleton.

"At this time I began to pray the Lord to prepare me for death. When Christian friends visited the family, they would ask my mother if she had talked with me about dying. I overheard this, and it roused me. I desired to become a Christian, and prayed earnestly for forgiveness of my sins. I felt a peace of mind resulting, and loved every one, feeling desirous that all should have their sins forgiven, and love Jesus as I did.

"I gained strength very slowly. As I became able to join in play with my young friends, I was forced to learn the bitter lesson that our personal appearance often makes a difference in the treatment we receive from our companions.

Education

"My health seemed to be hopelessly impaired. For two years I could not breathe through my nose, and was able to attend school but little. It seemed impossible for me to study and to retain what I learned. The same girl who was the cause of my misfortune was appointed monitor by our teacher, and it was among her duties to assist me in my writing and other lessons. She always seemed sincerely sorry for the great injury she had done me, although I was careful not to remind her of it. She was tender and patient with me, and seemed sad and thoughtful as she saw me laboring under serious disadvantages to get an education.

"My nervous system was prostrated, and my hand trembled so that I made but little progress in writing, and could get no farther than the simple copies in coarse hand. As I endeavored to bend my mind to my studies, the letters in the page would run together, great drops of perspiration would stand upon my brow, and a faintness and dizziness would seize me. I had a bad cough, and my whole system seemed debilitated.

"My teachers advised me to leave school, and not pursue my studies further till my health should improve. It was the hardest struggle of my young life to yield to my feebleness, and decide that I must leave my studies, and give up the hope of gaining an education."—*"Life Sketches,"* edition 1915, chapter I, pages 17-19.

Conversion

"In March, 1840, William Miller visited Portland, Maine, and gave a course of lectures on the second com-

ing of Christ. These lectures produced a great sensation, and the Christian church on Casco Street, where the discourses were given, was crowded day and night. No wild excitement attended the meetings, but a deep solemnity pervaded the minds of those who heard. Not only was a great interest manifested in the city, but the country people flocked in day after day, bringing their lunch baskets, and remaining from morning until the close of the evening meeting.

"In company with my friends, I attended these meetings. Mr. Miller traced down the prophecies with an exactness that struck conviction to the hearts of his hearers. He dwelt upon the prophetic periods, and brought many proofs to strengthen his position. Then his solemn and powerful appeals and admonitions to those who were unprepared, held the crowds as if spell-bound.

Early Impressions

"Four years previous to this, on my way to school, I had picked up a scrap of paper containing an account of a man in England who was preaching that the earth would be consumed in about thirty years from that time. I took this paper home and read it to the family. In contemplating the event predicted, I was seized with terror; the time seemed so short for the conversion and salvation of the world. Such a deep impression was made upon my mind by the little paragraph on the scrap of paper, that I could scarcely sleep for several nights, and prayed continually to be ready when Jesus came.

"I had been taught that a temporal millennium would

take place prior to the coming of Christ in the clouds of heaven; but now I was listening to the startling announcement that Christ was coming in 1843, only a few short years in the future.

A Spiritual Revival

“Special meetings were appointed where sinners might have an opportunity to seek their Savior and prepare for the fearful events soon to take place. Terror and conviction spread through the entire city. Prayer meetings were established, and there was a general awakening among the various denominations; for they all felt more or less the influence that proceeded from the teaching of the near coming of Christ.

“When sinners were invited forward to the anxious seat, hundreds responded to the call; and I, among the rest, pressed through the crowd and took my place with the seekers. But there was in my heart a feeling that I could never become worthy to be called a child of God. I had often sought for the peace there is in Christ, but I could not seem to find the freedom I desired. A terrible sadness rested on my heart. I could not think of anything I had done to cause me to feel sad; but it seemed to me that I was not good enough to enter heaven, that such a thing would be altogether too much for me to expect.”

Righteousness by Faith

“The following summer my parents went to the Methodist camp-meeting at Buxton, Maine, taking me with them. I was fully resolved to seek the Lord in earnest there, and obtain, if possible, the pardon of my sins.

There was a great longing in my heart for the Christian's hope and peace that comes of believing."

The Burden Lifted

"While bowed at the altar with others who were seeking the Lord, all the language of my heart was: 'Help, Jesus; save me, or I perish! I will never cease to entreat till my prayer is heard and my sins are forgiven.' I felt my needy, helpless condition as never before.

"As I knelt and prayed, suddenly my burden left me, and my heart was light. At first a feeling of alarm came over me, and I tried to resume my load of distress. It seemed to me that I had no right to feel joyous and happy. But Jesus seemed very near to me; I felt able to come to Him with all my griefs, misfortunes, and trials, even as the needy ones came to Him for relief when He was upon earth. There was a surety in my heart that He understood my peculiar trials, and sympathized with me. I can never forget this precious assurance of the pitying tenderness of Jesus toward one so unworthy of His notice. I learned more of the divine character of Christ in that short period, when bowed among the praying ones, than ever before.

"One of the mothers in Israel came to me and said, 'Dear child, have you found Jesus?' I was about to answer, 'Yes,' when she exclaimed, 'Indeed you have; His peace is with you, I see it in your face!'

"Again and again I said to myself: 'Can this be religion? Am I not mistaken?' It seemed too much for me to claim, too exalted a privilege. Though too timid

to confess it openly, I felt that the Savior had blessed me and pardoned my sins."

Uniting with the Methodist Church

"Soon after our return from the camp-meeting, I, with several others, was taken into the church on probation. My mind was very much exercised on the subject of baptism. Young as I was, I could see but one mode of baptism authorized by the Scriptures, and that was immersion. Some of my Methodist sisters tried in vain to convince me that sprinkling was Bible baptism. The Methodist minister consented to immerse the candidates if they conscientiously preferred that method, although he intimated that sprinkling would be equally acceptable with God.

"Finally the time was appointed for us to receive this solemn ordinance. It was a windy day when we, twelve in number, went down into the sea to be baptized. The waves ran high and dashed upon the shore, but as I took up this heavy cross, my peace was like a river. When I arose from the water, my strength was nearly gone, for the power of the Lord rested upon me. I felt that henceforth I was not of this world, but had risen from the watery grave into a newness of life.

"That same day in the afternoon I was received into the church in full membership."—*Id.*, chapter II, pages 20-25.

The Advent Cause in Portland

"In June, 1842, Mr. Miller gave his second course of lectures at the Casco Street church in Portland. I felt it a great privilege to attend these lectures; for I had

fallen under discouragements, and did not feel prepared to meet my Savior. This second course created much more excitement in the city than the first. With few exceptions, the different denominations closed the doors of their churches against Mr. Miller. Many discourses from the various pulpits sought to expose the alleged fanatical errors of the lecturer; but crowds of anxious listeners attended his meetings, and many were unable to enter the house. The congregations were unusually quiet and attentive."

"He was courteous and sympathetic. When every seat in the house was full, and the platform and places about the pulpit seemed overcrowded, I have seen him leave the desk, and walk down the aisle, and take some feeble old man or woman by the hand and find a seat for them, then return and resume his discourse. He was indeed rightly called 'Father Miller,' for he had a watchful care over those who came under his ministrations, was affectionate in his manner, of a genial disposition and tender heart.

"He was an interesting speaker, and his exhortations, both to professed Christians and the impenitent, were appropriate and powerful. Sometimes a solemnity so marked as to be painful, pervaded his meetings. A sense of the impending crisis of human events impressed the minds of the listening crowds. Many yielded to the conviction of the Spirit of God. Gray-haired men and aged women with trembling steps sought the anxious seats; those in the strength of maturity, the youth and children, were deeply stirred. Groans and the voice

of weeping and of praise to God were mingled at the altar of prayer.

"I believed the solemn words spoken by the servant of God, and my heart was pained when they were opposed or made the subject of jest. I frequently attended the meetings, and believed that Jesus was soon to come in the clouds of heaven; but my great anxiety was to be ready to meet Him. My mind constantly dwelt upon the subject of holiness of heart. I longed above all things to obtain this great blessing, and feel that I was entirely accepted of God."—*Id.*, chapter III, pages 26-28.

Beginning of Public Labors

"Up to this time I had never prayed in public, and had only spoken a few timid words in prayer meeting. It was now impressed upon me that I should seek God in prayer at our small social meetings. This I dared not do, fearful of becoming confused and failing to express my thoughts. But the duty was impressed upon my mind so forcibly that when I attempted to pray in secret, I seemed to be mocking God, because I had failed to obey His will. Despair overwhelmed me, and for three long weeks no ray of light pierced the gloom that encompassed me.

"My sufferings of mind were intense. Sometimes for a whole night I would not dare to close my eyes, but would wait until my twin sister was fast asleep, then quietly leave my bed and kneel upon the floor, praying silently, with a dumb agony that can not be described. The horrors of an eternally burning hell were ever before me. I knew that it was impossible for me to live long in this state, and I dared not die and meet the ter-

rible fate of the sinner. With what envy did I regard those who realized their acceptance with God! How precious did the Christian's hope seem to my agonized soul!

"I frequently remained bowed in prayer nearly all night, groaning and trembling with inexpressible anguish, and a hopelessness that passes all description. 'Lord, have mercy!' was my plea, and like the poor publican I dared not lift my eyes to heaven, but bowed my face upon the floor. I became very much reduced in flesh and strength, yet kept my suffering and despair to myself.

Dream of Temple and Lamb

"While in this state of despondency, I had a dream that made a deep impression upon my mind. I dreamed of seeing a temple, to which many persons were flocking. Only those who took refuge in that temple would be saved when time should close; all who remained outside would be forever lost. The multitudes without who were going about their various ways, derided and ridiculed those who were entering the temple, and told them that this plan of safety was a cunning deception, that in fact there was no danger whatever to avoid. They even laid hold of some to prevent them from hastening within the walls.

"Fearful of being ridiculed, I thought best to wait until the multitude dispersed, or until I could enter unobserved by them. But the numbers increased instead of diminishing, and fearful of being too late, I hastily left my home and pressed through the crowd. In my

anxiety to reach the temple I did not notice or care for the throng that surrounded me.

"On entering the building, I saw that the vast temple was supported by one immense pillar, and to this was tied a lamb all mangled and bleeding. We who were present seemed to know that this lamb had been torn and bruised on our account. All who entered the temple must come before it and confess their sins. Just before the lamb were elevated seats, upon which sat a company looking very happy. The light of heaven seemed to shine upon their faces, and they praised God and sang songs of glad thanksgiving that seemed like the music of the angels. These were they who had come before the lamb, confessed their sins, received pardon, and were now waiting in glad expectation of some joyful event.

"Even after I had entered the building, a fear came over me, and a sense of shame that I must humble myself before these people; but I seemed compelled to move forward, and was slowly making my way around the pillar in order to face the lamb, when a trumpet sounded, the temple shook, shouts of triumph arose from the assembled saints, an awful brightness illuminated the building, then all was intense darkness. The happy people had all disappeared with the brightness, and I was left alone in the silent horror of night.

"I awoke in agony of mind, and could hardly convince myself that I had been dreaming. It seemed to me that my doom was fixed; that the Spirit of the Lord had left me, never to return.

Dream of Seeing Jesus

"Soon after this I had another dream. I seemed to be sitting in abject despair, with my face in my hands, reflecting like this: If Jesus were upon earth, I would go to Him, throw myself at His feet, and tell Him all my sufferings. He would not turn away from me; He would have mercy upon me, and I would love and serve Him always.

"Just then the door opened, and a person of beautiful form and countenance entered. He looked upon me pitifully, and said: 'Do you wish to see Jesus? He is here, and you can see Him if you desire it. Take everything you possess, and follow me.'

"I heard this with unspeakable joy, and gladly gathered up all my little possessions, every treasured trinket, and followed my guide. He led me to a steep and apparently frail stairway. As I began to ascend the steps, he cautioned me to keep my eyes fixed upward, lest I should grow dizzy and fall. Many others who were climbing the steep ascent fell before gaining the top.

"Finally we reached the last step, and stood before a door. Here my guide directed me to leave all the things that I had brought with me. I cheerfully laid them down. He then opened the door, and bade me enter. In a moment I stood before Jesus. There was no mistaking that beautiful countenance; that expression of benevolence and majesty could belong to no other. As His gaze rested upon me, I knew at once that He was acquainted with every circumstance of my life and all my inner thoughts and feelings.

"I tried to shield myself from His gaze, feeling unable to endure His searching eyes; but He drew near with a smile, and laying His hand upon my head, said, 'Fear not.' The sound of His sweet voice thrilled my heart with a happiness it had never before experienced. I was too joyful to utter a word, but, overcome with emotion, sank prostrate at His feet. While I was lying helpless there, scenes of beauty and glory passed before me, and I seemed to have reached the safety and peace of heaven. At length my strength returned, and I arose. The loving eyes of Jesus were still upon me, and His smile filled my soul with gladness. His presence awoke in me a holy reverence and an inexpressible love.

"My guide now opened the door, and we both passed out. He bade me take up again all the things I had left without. This done, he handed me a green cord coiled up closely. This he directed me to place next my heart, and when I wished to see Jesus, take it from my bosom, and stretch it to the utmost. He cautioned me not to let it remain coiled for any length of time, lest it should become knotted and difficult to straighten. I placed the cord near my heart, and joyfully descended the narrow stairs, praising the Lord, and telling all whom I met where they could find Jesus.

"This dream gave me hope. The green cord represented faith to my mind, and the beauty and simplicity of trusting in God began to dawn upon my soul."—*Id., chapter IV, pages 32-36.*

Spreading the Advent Message

"The Adventists held meetings at this time in Beethoven Hall. My father, with his family, attended them quite regularly. The period of the second advent was thought to be in the year 1843. The time seemed so short in which souls could be saved that I resolved to do all that was in my power to lead sinners into the light of truth.

"I had two sisters at home,—Sarah, who was several years older than myself, and my twin sister Elizabeth. We talked the matter over among ourselves, and decided to earn what money we could, and spend it in buying books and tracts to be distributed gratuitously. This was the best we could do, and we did this little gladly.

"Our father was a hatter, and it was my allotted task to make the crowns of the hats, that being the easiest part of the work. I also knit stockings at twenty-five cents a pair. My heart was so weak that I was obliged to sit propped up in bed to do this work; but day after day I sat there, happy that my trembling fingers could do something to bring in a little pittance for the cause I loved so dearly. Twenty-five cents a day was all I could earn. How carefully would I lay aside the precious bits of silver taken in return, which were to be expended for reading matter to enlighten and arouse those who were in darkness!

"I had no temptation to spend my earnings for my own personal gratification. My dress was plain; nothing was spent for needless ornaments, for vain display ap-

peared sinful in my eyes. So I had ever a little fund in store with which to purchase suitable books. These were placed in the hands of experienced persons to send abroad.

"Every leaf of this printed matter seemed precious in my eyes; for it was as a messenger of light to the world, bidding them prepare for the great event near at hand. The salvation of souls was the burden of my mind, and my heart ached for those who flattered themselves that they were living in security, while the message of warning was being given to the world."—*Id.*, chapter V, pages 47, 48.

The Disappointment of 1843-44

"With carefulness and trembling we approached the time when our Savior was expected to appear. With solemn earnestness we sought, as a people, to purify our lives, that we might be ready to meet Him at His coming. Meetings were still held at private houses in different parts of the city, with the best results. Believers were encouraged to work for their friends and relatives, and conversions were multiplying day by day.

Meetings in Beethoven Hall

"Notwithstanding the opposition of ministers and churches, Beethoven Hall, in the city of Portland, was nightly crowded; especially was there a large congregation on Sundays. All classes flocked to these meetings. Rich and poor, high and low, ministers and laymen, were all, from various causes, anxious to hear for themselves the doctrine of the second advent. Many came who, finding no room to stand, went away disappointed.

"The order of the meetings was simple. A short and pointed discourse was usually given, then liberty was granted for general exhortation. There was, as a rule, the most perfect stillness possible for so large a crowd. The Lord held the spirit of opposition in check while His servants explained the reasons of their faith. Sometimes the instrument was feeble, but the Spirit of God gave weight and power to His truth. The presence of the holy angels was felt in the assembly, and numbers were daily added to the little band of believers."

Joyous Expectancy

"Worldly business was for the most part laid aside for a few weeks. We carefully examined every thought and emotion of our hearts, as if upon our death-beds, and in a few hours to close our eyes forever upon earthly scenes. There was no making of 'ascension robes' for the great event; we felt the need of internal evidence that we were prepared to meet Christ, and our white robes were purity of soul, character cleansed from sin by the atoning blood of our Savior.

Days of Perplexity

"But the time of expectation passed. This was the first close test brought to bear upon those who believed and hoped that Jesus would come in the clouds of heaven. The disappointment of God's waiting people was great. The scoffers were triumphant, and won the weak and cowardly to their ranks. Some who had appeared to possess true faith seemed to have been influenced only by fear; and now their courage returned with the passing of the time, and they boldly united with

the scoffers, declaring that they had never been duped to really believe the doctrine of Miller, who was a mad fanatic. Others, naturally yielding or vacillating, quietly deserted the cause.

"We were perplexed and disappointed, yet did not renounce our faith. Many still clung to the hope that Jesus would not long delay His coming; the word of the Lord was sure, it could not fail. We felt that we had done our duty, we had lived up to our precious faith; we were disappointed, but not discouraged. The signs of the times denoted that the end of all things was at hand; we must watch and hold ourselves in readiness for the coming of the Master at any time. We must wait with hope and trust, not neglecting the assembling of ourselves together for instruction, encouragement, and comfort that our light might shine forth into the darkness of the world."—*Id., chapter VI, pages 54, 56, 57.*

My First Vision

"It was not long after the passing of the time in 1844, that my first vision was given me. I was visiting Mrs. Haines at Portland, a dear sister in Christ, whose heart was knit with mine; five of us, all women, were kneeling quietly at the family altar. While we were praying, the power of God came upon me as I had never felt it before.

"I seemed to be surrounded with light, and to be rising higher and higher from the earth. I turned to look for the advent people in the world, but could not find them, when a voice said to me, 'Look again, and look a little higher.' At this I raised my eyes, and saw a

straight and narrow path, cast up high above the world. On this path the advent people were traveling to the city which was at the farther end of the path. They had a bright light set up behind them at the beginning of the path, which an angel told me was the 'midnight cry.' This light shone all along the path, and gave light for their feet, so that they might not stumble.

"If they kept their eyes fixed on Jesus, who was just before them, leading them to the city, they were safe. But soon some grew weary, and said the city was a great way off, and they expected to have entered it before. Then Jesus would encourage them by raising His glorious right arm, and from His arm came a light which waved over the advent band, and they shouted 'Alleluia!' Others rashly denied the light behind them, and said that it was not God that had led them out so far. The light behind them went out, leaving their feet in perfect darkness, and they stumbled and lost sight of the mark and of Jesus, and fell off the path down into the dark and wicked world below.

"Soon we heard the voice of God like many waters, which gave us the day and hour of Jesus' coming. The living saints, 144,000 in number, knew and understood the voice, while the wicked thought it was thunder and an earthquake. When God spoke the time, He poured upon us the Holy Ghost, and our faces began to light up and shine with the glory of God, as Moses' did when he came down from Mount Sinai.

"The 144,000 were all sealed and perfectly united. On their foreheads was written, 'God, New Jerusalem,' and

a glorious star containing Jesus' new name. At our happy, holy state the wicked were enraged, and would rush violently up to lay hands on us to thrust us into prison, when we would stretch forth the hand in the name of the Lord, and they would fall helpless to the ground. Then it was that the synagogue of Satan knew that God had loved us who could wash one another's feet, and salute the brethren with a holy kiss, and they worshiped at our feet.

"Soon our eyes were drawn to the east, for a small black cloud had appeared, about half as large as a man's hand, which we all knew was the sign of the Son of man. We all in solemn silence gazed on the cloud as it drew nearer, and became lighter, glorious, and still more glorious, till it was a great white cloud. The bottom appeared like fire; a rainbow was over the cloud, while around it were ten thousand angels, singing a most lovely song; and upon it sat the Son of man. His hair was white and curly, and lay on His shoulders; and upon His head were many crowns. His feet had the appearance of fire; in His right hand was a sharp sickle; in His left, a silver trumpet. His eyes were as a flame of fire, which searched His children through and through. Then all faces gathered paleness, and those that God had rejected gathered blackness. Then we all cried out: 'Who shall be able to stand? Is my robe spotless?' Then the angels ceased to sing, and there was some time of awful silence, when Jesus spoke: 'Those who have clean hands and pure hearts shall be able to stand; My grace is sufficient for you.' At this

our faces lighted up, and joy filled every heart. And the angels struck a note higher and sung again, while the cloud drew still nearer the earth.

"Then Jesus' silver trumpet sounded, as He descended on the cloud, wrapped in flames of fire. He gazed on the graves of the sleeping saints, then raised His eyes and hands to heaven, and cried, 'Awake! awake! awake! ye that sleep in the dust, and arise.' Then there was a mighty earthquake. The graves opened, and the dead came up clothed with immortality. The 144,000 shouted 'Alleluia!' as they recognized their friends who had been torn from them by death, and in the same moment we were changed and caught up together with them to meet the Lord in the air.

"We all entered the cloud together, and were seven days ascending to the sea of glass, when Jesus brought the crowns, and with His own right hand placed them on our heads. He gave us harps of gold and palms of victory. Here on the sea of glass the 144,000 stood in a perfect square. Some of them had very bright crowns, others not so bright. Some crowns appeared heavy with stars, while others had but few. All were perfectly satisfied with their crowns. And they were all clothed with a glorious white mantle from their shoulders to their feet. Angels were all about us as we marched over the sea of glass to the gate of the city. Jesus raised His mighty, glorious arm, laid hold of the pearly gate, swung it back on its glittering hinges, and said to us, 'You have washed your robes in My blood, stood stiffly for My truth, enter in.' We all marched

in and felt that we had a perfect right in the city.

"Here we saw the tree of life and the throne of God. Out of the throne came a pure river of water, and on either side of the river was the tree of life. On one side of the river was a trunk of a tree, and a trunk on the other side of the river, both of pure, transparent gold. At first I thought I saw two trees. I looked again, and saw that they were united at the top in one tree. So it was the tree of life on either side of the river of life. Its branches bowed to the place where we stood, and the fruit was glorious; it looked like gold mixed with silver.

"We all went under the tree, and sat down to look at the glory of the place, when Brethren Fitch and Stockman, who had preached the gospel of the kingdom, and whom God had laid in the grave to save them, came up to us and asked us what we had passed through while they were sleeping. We tried to call up our greatest trials, but they looked so small compared with the far more exceeding and eternal weight of glory that surrounded us, and we could not speak them out, and we all cried out, 'Alleluia! heaven is cheap enough!' and we touched our glorious harps and made heaven's arches ring.

"After I came out of vision, everything seemed changed; a gloom was spread over all that I beheld. Oh how dark this world looked to me! I wept when I found myself here, and felt homesick. I had seen a better world, and it had spoiled this for me.

"I related this vision to the believers in Portland, who

had full confidence that it was from God. They all believed that God had chosen this way, after the great disappointment in October, to comfort and strengthen His people. The Spirit of the Lord attended the testimony, and the solemnity of eternity rested upon us. An unspeakable awe filled me, that I, so young and feeble, should be chosen as the instrument by which God would give light to His people. While under the power of the Lord, I was filled with joy, seeming to be surrounded by holy angels in the glorious courts of heaven, where all is peace and gladness; and it was a sad and bitter change to wake up to the realities of mortal life."—*Id., chapter VII, pages 64-68.*

A BEAUTIFUL HYMN

WITHIN a few months after Miss Harmon had received her first vision she went to Topsham, Maine. While there she related what God had shown her in that vision, and she also delivered messages for certain fanatical persons. See visions on page 60.

There was present at that gathering a man by the name of Wm. Hyde. After he listened to the narration of the thrilling scenes of God's glories which were shown to her, he was impressed to write the following poem:

We Have Heard

"We have heard from the bright, the holy land,
We have heard, and our hearts are glad;
For we were a lonely pilgrim band,
And weary, and worn, and sad.
They tell us the saints have a dwelling there;
No longer are homeless ones;
And we know that the goodly land is fair,
Where life's pure river runs.
"They say green fields are waving there,
That never a blight shall know;
And the deserts wild are blooming fair,
And the roses of Sharon grow.
There are lovely birds in the bowers green,
Their songs are blithe and sweet;
And their warblings, gushing ever new,
The angels' harpings greet.

"We have heard of the palms, the robes, the crowns,
And the silvery band in white;
Of the city fair, with pearly gates,
All radiant with light.
We have heard of the angels there, and saints,
With harps of gold, how they sing;
Of the mount, with the fruitful tree of life,
Of the leaves that healing bring.

"The King of that country, He is fair,
He's the joy and light of the place;
In His beauty we shall behold Him there,
And bask in His smiling face.
We'll be there, we'll be there in a little while;
We'll join the pure and the blest;
We'll have the palm, the robe, the crown,
And forever be at rest."

—W. H. Hyde.

In order that the reader may know something of the experience of the man who composed these beautiful verses, we quote from "Life Sketches of James White and Ellen G. White," edition 1888.

"At this time Brother Wm. Hyde was very sick. . . . His symptoms were alarming, and the physicians pronounced his case almost hopeless. We visited with him and prayed with him, but he had come under the influence of certain fanatical persons, who were bringing dishonor upon our cause. We wished to remove him from their midst, and petitioned the Lord to give him strength to leave that place. He was strengthened and blessed in answer to our prayers, and rode four miles to the

house of Brother Patten. But after arriving there he seemed to be rapidly sinking.

"The fanaticism and errors into which he had fallen through evil influence seemed to hinder the exercise of his faith. He gratefully received the testimony borne him, and made humble confession of his fault. Only a few who were strong in faith were permitted to enter the sick-room. The fanatics whose influence over him had been so injurious, and who had persistently followed him to Brother Patten's, were positively forbidden to come into his presence, while we prayed fervently for his restoration to health. I have seldom known such a reaching out to claim the promises of God. The salvation of the Holy Spirit was revealed, and power from on high rested upon our sick brother and upon all present.

"Brother Hyde immediately dressed and walked out of the room praising God, with the light of heaven shining upon his countenance. A farmer's dinner was ready upon the table. Said he, 'If I were well I should partake of this food; and as I believe God has healed me, I shall carry out my faith.' He sat down to dinner with the rest and ate heartily without injury. His recovery was perfect and lasting."—*Pages 200, 201.*

MR. FOSS'S CONFESSION

SHORTLY before the great advent disappointment of October 22, 1844, God selected a young man to whom he gave a vision, but who failed to respond to the call of God to exercise this gift. Of his experience, and what he predicted concerning Miss Harmon with its fulfilment, we will let another tell the story:

"About this time there lived in Poland, Maine, a young man by the name of Hazen Foss, who firmly believed the Lord would come on the tenth day of the seventh month. He was a man of fine appearance, pleasing address, and quite well educated. A few weeks before the 'midnight cry' ended, the Lord came near and gave him a vision, in which he was shown the journey of the advent people to the city of God, with their dangers. Some messages of warning were given to him, which he was to deliver, and he had also a view of the trials and persecution that would consequently follow if he was faithful in relating what had been shown him. . . . He was shown three steps by which the people of God were to come fully upon the pathway to the holy city. Being a firm believer in the Lord's coming 'in a few more days' (as they then sang), the part of the vision relating to the three steps onto the pathway was to him unexplainable; and being naturally

of a proud spirit, he shrunk from the cross, and refused to relate it. The vision was repeated the second time, and in addition he was told that if he still refused to relate what had been shown him, the burden would be taken from him, and be *given to one of the weakest of the Lord's children, one who would faithfully relate what God would reveal*. He again refused. Then a third vision was given, and he was told that he was released, and the burden was laid *upon one of the weakest of the weak who would do the Lord's bidding*.

"This startled the young man, and he decided to relate what had been shown him, and accordingly gave out his appointment. The people crowded together to see and hear. He carefully related his experience, how he had refused to relate what the Lord had shown him, and what would result from his refusal.

"Now," said he, 'I will relate the vision.' But alas! it was too late: he stood before the people as dumb as a statue, and finally said in the deepest agony, 'I can not remember a word of the vision.' He wrung his hands in anguish, saying, 'God has fulfilled His word. He has taken the vision from me,' and in great distress of mind said, 'I am a lost man.' From that time he lost his hope in Christ, and went into a state of despair. He never attended an Adventist meeting again, and had no personal interest in religion. His demeanor in many respects, to say the least, has been that of one deprived of the gentle influence of the Spirit of the Master, of one 'left to his own ways, to be filled with his own doings.' In this condition of mind he died in 1893.

Foss's Vision Related by Another

"About three months from the time he failed to recall his vision, he heard from an adjoining room a vision related by another. The meeting was held in a dwelling-house where he was. He was urged to come into the meeting, but refused to do so. He said the vision was as near like that shown him as two persons could relate the same thing. And *thus was known what he saw but could not remember when trying to relate it.* On getting a view of the person afterward, he said, '*That is the instrument on whom the Lord has laid the burden.*'"—"*The Great Second Advent Movement,*" pages 182, 183.

THE FALL OF 1844

BEFORE we enter upon the consideration of the prophecies given by Mrs. White, *nee* Miss Harmon, it might be well to take a survey of conditions within the church as well as outside of it about the time when she was called of God to her great prophetic work.

The religious world had been tremendously stirred during the spring and summer of 1844. The Adventist movement had gathered great momentum from the month of July and on till the passing of the time when it was expected the Savior would appear in the clouds of glory. This was in the month of October of that year. Still the Protestant churches in general had but little confidence in the movement, and little faith in the outcome.

The general feeling of the churches is best described by William Miller, in a letter written from his home at Low Hampton, N. Y., on Nov. 10, 1844. He says:

"The public excitement commenced some six years ago. Although I had been proclaiming the Second Advent for six years before, there was not one of our churches that I visited but what *acknowledged the happy effects of the doctrine*; and many were hopefully converted, who united themselves with the several sects as their own judgment indicated. In 1839 and 1840, the opposition to the doc-

trine began to rage, united with ridicule and misrepresentation. The Universalists commenced the contest, and were followed by every sect in our country. Then the brethren who loved the appearing of our Savior found themselves among opposers. And instead of meeting sound argument and light among their former brethren, they were almost universally met with scoffing, ridicule, and misrepresentation. Odious names and cruel epithets were applied to us; and in many cases our motives were impugned, and a war of extermination was commenced against the Advent faith."—*"Life of William Miller,"* by Elder James White, pages 301, 302, edition 1875.

On account of the attitude of the religious world towards the Adventist cause, it is said that more than fifty thousand church members voluntarily left the religious bodies in a short time, and identified themselves with the work of William Miller and his associates. In addition to this large number, thousands were excommunicated from their churches because of believing in the doctrine of the near coming of the Lord.

Elder J. N. Loughborough, in speaking on this very important matter, says:

"Many others withdrew because of this exclusion of members whose faith could not be shown to be contrary to the Scriptures; and thus the advent doctrine was forever shut out of the church where hundreds had found the Savior and been made happy in God. What was done in my native town was also enacted in hundreds of other churches throughout the country."

"While this work of expulsion was going on in the churches, and the loud cry of the message was swelling its notes all over the world, the Lord came near to the comfort of His people by a special manifestation of the gift of His Spirit."—*Rise and Progress of Seventh-day Adventists,* page 70, edition 1892.

From the foregoing it is clear that the believers in the advent had very little in common with the organized religious bodies, when the time passed and the Lord did not appear. They really were a separated people, a called out people, a people having nothing in common with the church or with the world. They were alone in the world, and their only hope was in God. They were disappointed, but not forsaken. They were sad, but not despondent. They were mistaken, but not cast away.

In the "Life of William Miller," by Elder James White, we find the following on this point:

"The day passed, and the expectation of the advent at that time was proved to be premature. The friends were at first quite saddened, but were not disheartened by the passing of the time."—*Page 299.*

In a letter from William Miller to Elder Himes of Boston, he says:

"I have been waiting and looking for the blessed hope, and in expectation of realizing the glorious things which God has spoken of Zion. Yes, and although I have been twice disappointed, yet I am not cast down or discouraged. God has been with me in Spirit, and has comforted me."—*Id., page 300.*

While the professed church of Christ treated these children of God so coldly, the wicked unbelieving world was cruel and abusive. Of the attitude of the ungodly towards these waiting, hoping believers, the editor of the *Midnight Cry*, issue of Oct. 31, 1844, says:

"The effect that this movement produced upon the wicked, also greatly served to confirm us in our belief that God was in it. When God's children were met together to prostrate and humble themselves before Him, and to prepare for His appearing, as it became a company of sinners to do who could only be saved by grace, the wicked manifested the greatest malice. When we had given no notice of our meetings save in our own paper, nor had invited the public there, the sons of Belial crowded into them, and caused much disturbance. On the evening of Saturday, the twelfth instant, we held no meeting at the tabernacle, that the sexton might have an opportunity to cleanse the house for the Sabbath (Sunday). But the mob broke into the house, and refused us even that privilege. The mayor, however, unsolicited, promptly interfered and expelled them.

"At our meetings on the Sabbath following, after the tabernacle was filled, a dense crowd occupied the street in front of the building, many of them being enraged that any should believe in the advent of the Lord. In the evening, on account of the excitement of the populace, no meeting was held; yet the street was filled with the mob at an early hour; but the prompt interference of the mayor and his efficient police cleared the street, after sending a few to the watch-house. We

could only liken the conduct of the mob to that which surrounded the door of the house of Lot, on the evening pending the destruction of Sodom. In New York, Philadelphia, Baltimore, and other places, the wicked manifested the same feelings, and on Sunday, the 13th instant, the advent meetings in many places were broken up by them."—*"Rise and Progress of Seventh-day Adventists,"* by J. N. Loughborough, edition 1892, pages 71, 72.

It must be apparent, therefore, from what has been written, that after the tenth day of the seventh Jewish month had gone, and the dear Lord did not appear to His waiting children, the believers in His advent had nothing to expect from the popular church or from the world. The faithful ones were frowned upon by their former professed friends in the churches, and were ridiculed by their unbelieving relatives. They had no future standing either in the church or in the world. Not only were their influence and their prestige gone, but hopes for anything for the future were groundless.

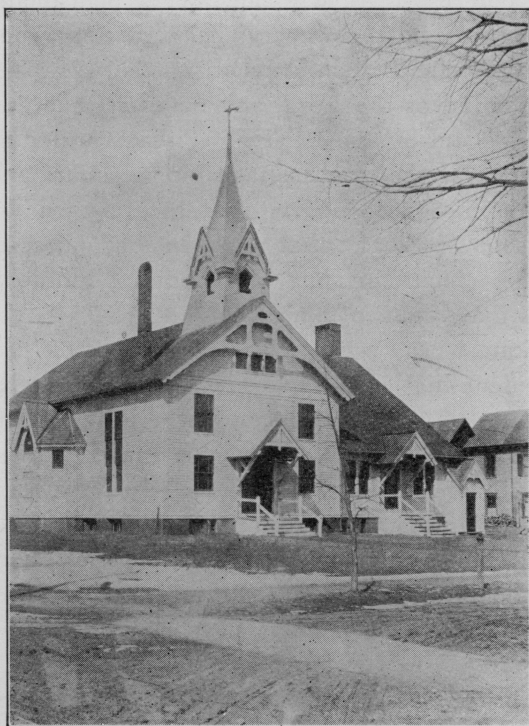
Not long after the 22nd of October, 1844, there arose a difference of opinion among the Adventist believers. Some held fast to the teachings they had accepted from William Miller and his associates, and believed that the work was of God, even though they were unable to explain their disappointment in not seeing the Lord. Others claimed that the failure was so disastrous that God could have had no part at all in it. The whole thing was wrong, and the movement was not of the Lord. Even among those who were stanch believers in

the work till the last day, were found many who took this latter position. By assuming such an attitude they found themselves forced eventually to go back to their old ways, and to repudiate the whole endeavor as out of harmony with the religion of God.

Without influence in the church or in the world, without standing in communities where they were formerly known and respected, with all forms of ridicule and mockery awaiting them everywhere, the true, the loyal, the devoted, the stanch Adventists held to their faith in the coming of the Lord, and believed that the work which God did by the hand of William Miller and his associates was the true message for the hour; and they had faith in God to believe that in His own way He would soon vindicate that Heaven had directed the whole movement, in spite of the disappointments and sorrows that came to them.

In taking a brief survey of the conditions of that time, it is evident that if a way were found out of this perplexity and apparent confusion, God Himself must bring it to pass. There was no help in man; neither was there light in the church; or hope in the world; there seemed to be nothing ahead for the faithful waiting ones. Yet under these circumstances and with this situation before them, Miss Ellen Harmon received her first vision before the end of that year, and the predictions which are described in this work and the marvelous things which have come as a result of those utterances, have, to a large extent, influenced the world, brought light and truth upon the pages of the Bible, molded pub-

lic sentiment along many lines, built up a great and mighty work in this world which has been repeatedly recognized by religious bodies as one of the greatest marvels of the ages, and is to this day a strong factor in every reform which better the world and makes for truth, righteousness, and peace.



S. D. A. CHURCH, SOUTH LANCASTER, MASS.

A FANATIC EXPOSED

At the time Sister Harmon was given her first vision, she was seventeen years old. She was in poor health, and had but meager education, on account of an injury she received in early life. She was naturally reticent and retiring, and was not overly fond of meeting people.

When Hazen Foss to whom God revealed Himself before Sister Harmon was called [see page 71] unexpectedly met her the morning after she told the vision which had left him, he said to her: "Be faithful in bearing the burden, and in relating the testimonies the Lord shall give you, and you will not be forsaken of God"; while to others he said:

"That is the instrument on whom the Lord has laid this burden." He evidently ought to know, as he was told "in vision" that the burden was taken from him, and placed on some other person. Without doubt he saw this person in the vision. See "Great Second Advent Movement," pages 212, 213.

It might be well to let Sister Harmon tell her own story about meeting people:

"My health was so poor that I was in actual bodily suffering, and, to all appearance, had but a short time to live. I was but seventeen years of age, small and frail, unused to society, and naturally so timid and retiring

that it was painful for me to meet strangers. I prayed earnestly for several days and far into the night, that this burden might be removed from me, and laid upon some one else more capable of bearing it. But the light of duty never changed, and the words of the angel sounded continually in my ears, 'Make known to others what I have revealed to you.'"—*"Life Sketches," edition 1888, page 194.*

There were times when she was impelled to meet people under very hard and peculiar circumstances. She felt that she must do this, as God had called her. This was especially true shortly after the passing of the time in 1844, there was so much confusion and fanaticism, on account of the division of Adventist sentiment.

While the doctrine of "No mercy for sinners" was being advocated by some, the honest ones who were seeking for light were losing the burden of this teaching. Elder James White, in "Life Incidents," says:

"The view, however, that the harvest of the earth was ripe, and that the door was shut, was soon abandoned."—*Id., page 185, edition 1868.*

Repeatedly Sister Harmon had been shown the error of this teaching that there was no more hope for men, and she was told to give strong testimony to prominent leaders in the Millerite Adventist cause.

One Joseph Turner persistently taught this doctrine among the Adventists, and was using his influence to injure her and to destroy her work. She says:

"We soon returned to Portland, and found the brethren in great discouragement and confusion. A meet-

ing was appointed at the house of Sister Haines [this is the home where she had her first vision, December, 1844] that I might have an opportunity to relate what had been shown me. While praying for strength to discharge that painful duty, the Spirit of God rested upon me, and I was taken off in vision, and in the presence of J. T., was again shown his ungodly course. Those present said I talked it out before him. After coming out of vision he said I was under a wrong influence. He acknowledged that the part of the testimony which had no reference to his course was right, but said that which reproved his conduct was wrong. He said that it would take a critical spiritual observer to detect the difference; that this was the same spirit that had always followed him to crush him. I was convinced that J. T. would from that time resist and oppose my testimony, and would deceive souls to their ruin."—*"Life Sketches,"* pages 213, 214.

While in Garland, Me., in 1846, Sister White again met this man Turner. He was still holding forth this doctrine of "No mercy for sinners." Again she reproved him for this teaching. While at this meeting, she had another vision in his presence, and when she came out of it she told him that the Lord had shown her that in spite of his pretensions and piety he was a corrupt man at heart. Mr. Turner told her that he was going to Portland, Maine. She then told him:

"You are not wanted in Portland, and the Lord has shown me that if you go to Portland your character will be manifest there."

By this she intended him to understand that what she said about his corruption of heart would be made manifest, and he would see her prediction fulfilled.

I will now tell you what Sister White related to me of this case in 1890 while I was writing the book, "Rise and progress of Seventh-day Adventists." He went to Portland, and before he had the opportunity of presenting his heresy, he met Sister White's sister Sarah on the street. After making inquiry of her concerning her parents, he told her he would like to call at her home, although he was informed that Mr. and Mrs. Harmon would be out of town. This sister stayed at one of the neighbors that night.

Not long after, he met another of the Portland members on the street, and from his conversation with her he showed that he was indeed corrupt at heart. He was reported to the police of the town, and was placed under arrest. The report of the trial in the city paper closed his ministerial career, and thus his character was made manifest there. The public learned the kind of man he was. Although he sought to give the people the impression that Sister Harmon's testimony was of no value as far as he was concerned, in the eyes of the people he was seen in his true light, a man with a corrupt heart.

I am wondering when the police court was through with him whether he still held to the doctrine that there was "No more mercy for sinners."

J. N. LOUGHBOROUGH,
St. Helena, California

IT STANDS THE TEST

NOT LONG after the marriage of Miss Harmon to James White, who had been a prominent worker in the great advent movement prior to and including 1844, they were in the city of New Bedford, Mass. While in this city, Mrs. White had a vision, in which she made the following prediction:

"I was shown that the third angel, proclaiming the commandments of God and the faith of Jesus, represents the people who receive this message, and raise the voice of warning to the world, to keep the commandments of God as the apple of the eye, and that in response to this warning many would embrace the Sabbath of the Lord."

—*"Testimonies for the Church," Vol. I, page 77.*

Here is a plain, pointed statement which can not be misunderstood nor misinterpreted by the simplest or the most illiterate person. It says that the message preached by the Seventh-day Adventists at that time, or rather by the people who kept the commandments of God and believed in the spirit of prophecy as was manifested through Mrs. White, would be sounded throughout the entire world, and that as a result of the "warning many would embrace the Sabbath of the Lord."

Has this prediction been fulfilled? or has any part of this testimony come to pass? It might be well to take

a backward glance to the time when this vision was given, and note the conditions among the believers in the Sabbath message at that time. This vision was given in the autumn of 1846.

In Volume I, "Testimonies for the Church," page 77, we read:

"When we received the light upon the fourth commandment, there were about twenty-five Adventists in Maine who observed the Sabbath; but these were so diverse in sentiment upon other points of doctrine, and so scattered in location, that their influence was very small. There was about the same number, in similar condition, in other parts of New England." There were therefore about fifty persons in this country, and, as far as these people knew, in the world, who were in sympathy with the messages these Sabbath-keepers believed and advocated. They were all poor and from the humbler walks of life and without any influence; for the religious world had not yet recovered from the shock of Adventism.

Elder White thus describes the condition and resources of himself and wife:

"We entered upon our work penniless, with few friends, and broken in health. Mrs. W. had suffered ill health from a child, and although I had inherited a powerful constitution, imprudence in study at school and in lecturing, had made me a dyspeptic. In this condition, without means, with very few who sympathized with us in our views, without a paper, and without books, we entered upon our work. Most of our meetings were held in private houses. Our congregations

were small. It was seldom that any came to our meetings excepting Adventists, unless they were attracted by curiosity to hear a woman speak."—*"Life Sketches,"* page 127, edition 1888.

Joseph Bates Accepts the Sabbath

Associated with Elder and Mrs. White in the pioneering of the Sabbath reform movement, was Elder Joseph Bates. Concerning this man, Elder J. N. Loughborough writes as follows:

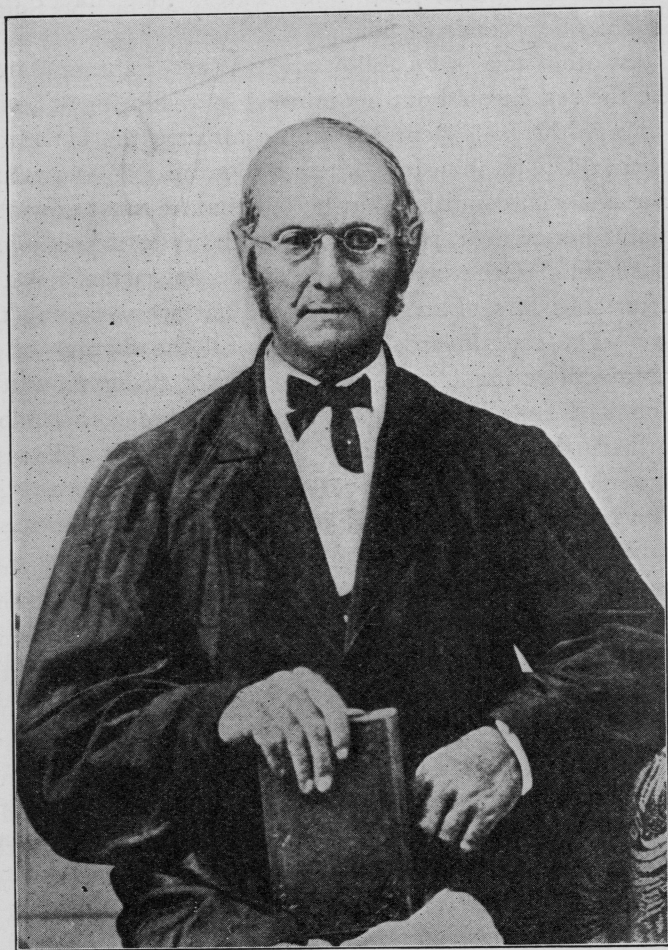
"Elder Joseph Bates, of Fairhaven, Massachusetts, had his attention thus arrested, and he accepted the Sabbath in 1845.

"His experience was on this wise: Hearing of the company in Washington, N. H., that were keeping the Sabbath, he concluded to visit that church, and see what it meant. He accordingly did so, and on studying the subject with them, he saw they were correct, and at once accepted the light on the Sabbath question. On returning to New Bedford, Mass., he met, on the bridge between New Bedford and Fairhaven, a prominent brother, who accosted him thus, 'Captain Bates, what is the news?' Elder Bates replied, 'The news is that the seventh day is the Sabbath of the Lord our God.' 'Well,' said the man, 'I will go home and read my Bible, and see about that.' So he did, and when next they met, this brother had accepted the Sabbath truth and was obeying it.

"Elder Bates at once began to preach this truth from State to State. He soon saw that a book, or even a tract, on the Sabbath question would be a great help to

him in his work, and his soul was moved by the Spirit of God to write and publish something on this subject. But how it could be done without money, was the question, as all that he had was a York shilling (twelve and a half cents). It may be of interest to the reader to relate his experience in this matter just as he told it to me in 1855.

"He said that while in prayer before God, he decided to write the book, and felt assured that the way would open to publish it. He therefore seated himself at his desk, with Bible and concordance, to begin his work. In the course of an hour, Mrs. Bates came into the room and said, 'Joseph, I haven't flour enough to make out the baking,' and at the same time mentioned some other little articles that she needed. 'How much flour do you lack?' asked Captain Bates. 'About four pounds,' was her reply. 'Very well,' replied he. After she had left the room, he went to a store near by, purchased the four pounds of flour and other articles, brought them home, and again seated himself at his writing desk. Presently Mrs. Bates came in and saw the articles on the table and exclaimed, 'Where did this flour come from?' 'Why,' said the Captain, 'is not there enough? You said you wanted four pounds.' 'Yes,' she said, 'but where did you get it?' 'I bought it,' said he; 'is not that the amount you wanted to complete the baking?' 'Yes,' continued Mrs. Bates, 'but have *you*, Captain Bates, a man who has sailed vessels out of New Bedford to all parts of the world, been out and bought *four* pounds of flour?' 'Yes, was not that the amount you needed to complete



ELDER JOSEPH BATES

the baking?' 'Yes,' said Mrs. Bates, 'but have you bought *four pounds of flour*?'

"Another trial soon followed. When Captain Bates left the sea, he sold out his interest in a ship for \$11,000, but now he had spent his all to advance the cause of truth. Up to this date Mrs. Bates did not know his true financial condition, but he felt that he must now acquaint her with it, so he calmly said, 'Wife, I spent for those articles the last money I have on earth.' With bitter sobs Mrs. Bates inquired, 'What are we going to do?' The captain arose, and with all the dignity of a captain directing his vessel, said, 'I am going to write a book; I am going to circulate it, and spread this Sabbath truth before the world.' 'Well,' said Mrs. Bates, through blinding tears, 'what are we going to live on?' 'The Lord is going to open the way,' was Captain Bates' smiling reply. 'Yes,' said Mrs. Bates, 'the Lord is going to open the way! That is what you always say,' and bursting into tears she left the room.

"After Captain Bates had continued his work for half an hour, the impression came to him to go to the post-office, as there was a letter there for him. He went, and sure enough there was a letter. In those days the postage on letters was five cents, and prepayment was optional. The writer of this letter had for some reason failed to pay the postage. And here again Captain Bates was humbled, as he was obliged to tell the postmaster, Mr. Drew, with whom he was well acquainted, that he could not pay the postage, as he had no money; but he said, 'Will you let me see where it is from?' 'Take

it along,' said the postmaster, 'and pay some other time.' 'No,' said the captain, 'I will not take the letter out of the office until the postage is paid.' While he had the letter in his hand, he said, 'I am of the opinion that there is money in this letter,' and turning to the postmaster, he asked, 'Will you please open it? If there is any money in it, you can take the postage out; if not, I will not read it.' The postmaster complied with his request, and lo! it contained a ten dollar bill. He found, by reading, that the letter was from a person who said that the Lord so impressed his mind that Elder Bates was in need of money that he hastened it to him; and in the haste he probably forgot to pay the postage.

"After paying the postage, he went to a provision store, bought a barrel of flour for \$4, besides potatoes, sugar, and other necessary articles. When giving orders where they were to be delivered, he said, 'Probably the woman will say they don't belong there, but don't you pay any attention to what she says; unload the goods on the front porch.'

"He then went to the printing-office and made arrangements for publishing one thousand copies of a tract of about one hundred pages, with the understanding that as the copy was furnished the printers were to put it in type as rapidly as possible, sending proofs to him. He was to pay for the work as fast as he received the money, and the books were not to be taken from the office until the bills were all paid.

"Captain Bates knew well there was no money due him, but he felt it his duty to write this book, believing

that the Lord would move on the hearts to send the money when it was needed. After purchasing paper, pens, etc., thus giving time for the household supplies to go in advance of him, he went to the head of the street leading to his house. On seeing that the articles were there, he went into the house by the back entrance, and seated himself again at his desk. Mrs. Bates came in, and said excitedly, 'Joseph, just look out on the front porch! Where did that stuff come from? A drayman came here and would unload it. I told him it did not belong here, but he would unload it.' 'Well,' said Captain Bates, 'I guess it's all right.' 'But,' said Mrs. Bates, 'where did it come from?' 'Well,' said the Captain, 'the Lord sent it.' 'Yes,' said Mrs. Bates, 'the Lord sent it. That is what you always say.' He then handed the letter to his wife, saying, 'Read this, and you will know where it came from.' She read it, and again retired for another cry, but it was of a different character from the first; and on returning she humbly asked his pardon for her lack of faith.

Money Coming for the Book

"As the work of writing and printing progressed, Captain Bates received money from time to time through the mail and otherwise, some times from persons he had never met. As he received the money, it was passed over to the printers, and applied on the book account. Finally the day came when the books were all printed, and from a source unexpected by Brother Bates the balance of the account was met; thus the books were not delayed even a day in their circulation.

"H. S. Gurney, of Memphis, Michigan, told me in March 1884, that he, on the very morning Elder Bates' book was completed, received \$100 on an outlawed note from a man who declared he would never pay him. Having received this money, he esteemed it a pleasure to spend a portion of it in paying the last bill on the Sabbath tract of Elder Bates. 'But,' said Mr. Gurney, 'Brother Bates never knew to the day of his death *who* paid the balance of the book bill.' This experience of Elder Bates in printing the Sabbath truth seemed to say to our people from the very beginning of publishing the truth on the Sabbath question: 'Go forward in this line of work, and expect God's providence to open the way as you advance.'"—*"The Great Second Advent Movement,"* pages 250-255.

Elder and Mrs. White with Elder Joseph Bates were the leaders in the work of Sabbath reform. We have already seen the poverty of these three persons, and the conditions and resources of the fifty persons who were the constituency of the movement at the time when the statement was made that "Proclaiming the commandments of God and the faith of Jesus, represents the people who receive this message and raise the voice of warning to the world, . . . and that in response to this warning *many* would embrace the Sabbath of the Lord."

In the month of October, 1921, the compiler had the privilege of attending the annual Fall Council of the General Conference Committee of the Seventh-day Adventists in the city of Minneapolis, Minn. During this convention there was passed to the delegates present the

statistical report of the Seventh-day Adventist denomination for the year 1920. While this Council was restricted in its scope, there being present only the delegates of the conferences of the United States and Canada, with a few from Africa, India, Philippine Islands, Europe, the statistics embraced the denomination in all parts of the world.

We can do no better than insert here a few of the statistics as given in said report by the statistical secretary. A copy of this report can be secured by any person, free of charge, who will write to Mr. H. E. Rogers, Takoma Park, D. C., U. S. A., care General Conference Seventh-day Adventists.

| | Ch. | Mem. | Ord. Min. | Lic. Min. | Lic. Miss. | Colp. | Tot. Lab. |
|------------------|-----|--------|--------------|--------------|---------------|-------|--------------|
| NORTH AMERICA | | | | | | | |
| At. Un. Conf. | 181 | 8799 | 38 | 36 | 88 | 86 | 269 |
| Cen. Un. Conf. | 251 | 10,552 | 74 | 39 | 46 | 67 | 216 |
| Col. Un. Conf. | 244 | 11,182 | 76 | 36 | 76 | 118 | 314 |
| Lake Un. Conf. | 378 | 13,646 | 90 | 63 | 96 | 79 | 336 |
| No. Un. Conf. | 254 | 8,550 | 55 | 41 | 77 | 98 | 274 |
| N. Pac. U. Conf. | 215 | 10,956 | 86 | 22 | 63 | 38 | 209 |
| Pac. Un. Conf. | 205 | 14,080 | 102 | 31 | 91 | 48 | 277 |
| So. E. U. Conf. | 125 | 4,756 | 25 | 24 | 31 | 76 | 160 |
| So. Un. Conf. | 101 | 3,796 | 35 | 22 | 39 | 75 | 176 |
| S. W. Un. Conf. | 129 | 4,553 | 45 | 34 | 42 | 65 | 186 |
| CANADA | | | | | | | |
| E. Can. U. Conf. | 51 | 1,608 | 17 | 12 | 19 | 25 | 73 |
| W. Can. U. Conf. | 83 | 3,399 | 23 | 28 | 35 | 21 | 113 |
| UNITED KINGDOM | | | | | | | |
| British U. Conf. | 71 | 3,487 | 36 | 16 | 48 | 140 | 240 |

IT STANDS THE TEST

93

| | | | | | | | |
|-------------------|-----|--------|----|----|----|-----|-----|
| GENERAL EUROPEAN | | | | | | | |
| Cen. Eu. U. C. | 162 | 6,227 | 30 | 14 | 52 | 139 | 235 |
| CZECHO-SLOVAKIA | | | | | | | |
| Cze. Sl. U. Conf. | 55 | 1,691 | 8 | 10 | 15 | 44 | 77 |
| EAST GERMAN | | | | | | | |
| E. Ger. U. Conf. | 273 | 10,842 | 59 | 31 | 17 | 219 | 370 |
| LATIN COUNTRIES | | | | | | | |
| Lat. U. Conf. | 77 | 2,523 | 23 | 30 | 22 | 23 | 103 |
| LEVANT | | | | | | | |
| Lev. U. Miss. | 24 | 317 | 5 | 3 | 8 | 4 | 24 |
| ROUMANIAN | | | | | | | |
| Roum. U. Conf. | 99 | 2,540 | 7 | 1 | 23 | 6 | 37 |
| RUSSIAN | | | | | | | |
| Rus. U. Conf. | 350 | 8,200 | 26 | 29 | 14 | 7 | 76 |
| SCANDINAVIAN | | | | | | | |
| Scan. U. Conf. | 172 | 7,441 | 31 | 21 | 51 | 86 | 199 |
| WEST GERMAN | | | | | | | |
| W. Ger. U. Conf. | 197 | 8,176 | 42 | 24 | 20 | 210 | 336 |
| OTHER FIELDS | | | | | | | |
| Hun., Jug. Sla. | 42 | 856 | 6 | 1 | 13 | 45 | 65 |
| CHINA | | | | | | | |
| Cen. Ch. U. Miss. | 39 | 1,121 | 9 | 28 | 47 | 17 | 111 |
| E. Ch. U. Miss. | 13 | 644 | 5 | 11 | 37 | 9 | 65 |
| N. Ch. U. Miss. | 2 | 83 | 3 | 3 | 12 | 3 | 23 |
| So. Ch. U. Miss. | 23 | 1,652 | 12 | 44 | 49 | 10 | 118 |
| W. Chi. U. Miss. | 2 | 75 | 1 | 4 | 7 | 8 | 20 |
| CHOSEN | | | | | | | |
| Cho. U. Miss. | 20 | 1,032 | 11 | 18 | 39 | 22 | 102 |
| JAPAN | | | | | | | |
| Jap. U. Miss. | 15 | 286 | 8 | 12 | 5 | 11 | 43 |
| MALAYSIAN | | | | | | | |
| Mal. U. Miss. | 9 | 500 | 12 | 22 | 29 | 25 | 88 |
| Man. U. Miss. | 6 | 135 | 3 | 9 | 11 | 6 | 31 |
| MANCHURIAN | | | | | | | |

DIVINE PREDICTIONS

| | | | | | | | |
|---------------------------|-------|---------|------|------|------|------|------|
| PHILIPPINE | | | | | | | |
| Phil. U. Miss. | 42 | 2,177 | 15 | 21 | 32 | 69 | 149 |
| SOUTH AMERICAN CONFERENCE | | | | | | | |
| Austral U. C. | 51 | 2,470 | 15 | 18 | 25 | 44 | 111 |
| E. Br. U. Miss. | 23 | 1,226 | 5 | 6 | 11 | 38 | 63 |
| Inca U. Miss. | 18 | 2,646 | 6 | 7 | 35 | 13 | 123 |
| So. B. U. Conf. | 45 | 2,345 | 10 | 11 | 10 | 40 | 74 |
| AFRICA | | | | | | | |
| Africa. Div. | 52 | 2,705 | 28 | 22 | 95 | 35 | 180 |
| AUSTRALIAN | | | | | | | |
| Aus. U. Conf. | 192 | 8,061 | 57 | 107 | 240 | 146 | 550 |
| SOUTH ASIA | | | | | | | |
| India, Burma | 33 | 1,083 | 26 | 75 | 60 | 24 | 210 |
| Misc. | 167 | 6,920 | 47 | 35 | 80 | 79 | 243 |
| Total | 4,541 | 185,450 | 1287 | 1068 | 1898 | 2332 | 6955 |

While in the data given we have not mentioned the specific countries, suffice it to say that the figures indicated in that report represent Sabbath-keepers in every part of the world (See page 119 for continents and countries). Three poor people begin a work, an unpopular task, demanding self-denial of the extremest kind, at a time when their faith is considered crude, singular, and decidedly unpopular, with no money, no friends, no influence, and no facilities. An invalid girl, seventeen years of age, and expected to live but a short time, claims that she has visions from God. She says it is revealed to her from God that this unpopular belief which she has espoused, which the world frowns upon, which is regarded Jewish and out of date, will be sounded into all parts of the world, and many will respond to the message, and embrace the Sabbath and

the kindred truths associated with it. We find today by the facts presented that, as an answer to the prophecy of this invalid young woman, there are approximately seven thousand laborers located in the world's five great continents supervising almost five thousand churches, with nearly two hundred thousand church members identified with this Sabbath cause.

When a person accepts the seventh day as the Sabbath of the Lord, he takes a chance of not earning a livelihood. He does not know at what day his employer may discharge him, or his friends turn their backs on him. He is subject to ostracism, and is liable to be repudiated by his friends and relatives. He is expected to lose the best day of the week, the day which is regarded by the masses as the one day for mirth, pleasure, or recreation. To believe and follow this faith the individual expects to be the butt of ridicule and the object of scoff and scorn. He is likely to be branded as a Jew, and perhaps considered a case of mental aberration.

Nevertheless within seventy-five years from the time this vision was given in the city of New Bedford, Massachusetts, this warning voice that the seventh day is the Sabbath of the Lord has gone into all parts of the world, and nearly a quarter of a million people are today identified as members of the church where this truth is believed and accepted. They are to be found in every State, from Maine to California, and from Canada to Texas. You will meet them in every province from Nova Scotia to British Columbia. As will be seen later, there is hardly a country in the world where these Sab-

bath-keepers can not be found, and thousands each year are being added to their numbers.

There is no inducement offered them to accept this message. On the contrary they give their means for its support as well as their time to live it out. To believe it whole-heartedly means a change in the life, a reformation in the home, a rearranging of business and social standing. How did this girl know that such things would really happen, if God did not reveal this to her? Could any man or any set of men foresee that things of this character would so develop, unless the Holy Spirit of God made clear the possibility? Surely God must have revealed this secret unto His servant the prophet.

TWO SOULS SAVED

IN the fall and winter of 1848-49, Elder and Mrs. White labored in the town of Oswego, N. Y. A very interesting incident occurred at this time.

The experience is told by Elder J. N. Loughborough, in his book, "Rise and Progress of Seventh-day Adventists." He says:

"There occurred at this time some peculiar circumstances connected with the labors of Elder White and his wife, which may be of interest to narrate here. These things were first related to me by Elias Goodwin and others who constituted the early membership of the church in Oswego, and were again brought to mind while visiting with some of the pioneers of the cause in Oswego County in January, 1884.

"There was then residing in the place a young man by the name of Hiram Patch. He was betrothed to a young lady to whom he was soon afterward married. They were unconverted persons, but were attending the meetings held by Elder and Mrs. White, and were almost persuaded to become Christians. At this time a revival was started in one of the churches in Oswego, not by the ministry, but by a prominent lay member, a treasurer of the county funds. This man appeared very zealous, and professed to have a great burden for sinners.

He would wring his hands, as he prayed for the unconverted, being apparently in the greatest distress because of their lost condition. Mr. Patch and his affianced went to these revival meetings, and were in doubt how to decide. They were present on one occasion when Mrs. White had a vision in which she was pointed to Hosea 5:6, 7, which reads,

"They shall go with their flocks and with their herds to seek the Lord; but they shall not find him; he hath withdrawn himself from them. They have dealt treacherously against the Lord: for they have begotten strange children: now shall a month devour them with their portions.'

"She was shown that those who were conducting this revival were not right with God, and that they had no real burden of soul for sinners. Then she said to Mr. Patch, 'I was told to say to you that in this case the statement of the text will be literally fulfilled. Wait a month, and you will know for yourself the character of the persons who are engaged in this revival, and who profess to have such a great burden for sinners.' Mr. Patch said, 'I will wait.'

"Within a fortnight from the time this vision was given, the said treasurer, who claimed such anguish of soul for sinners, in his affected agony burst a blood-vessel in his stomach, and had to be taken to his bed through loss of blood. The affairs of the treasurer's office had to be taken hold of by the sheriff of the county, who with one of the constables looked at the balance called for on the treasurer's book, and then counted up the

money preparatory to taking charge of the business, when lo! there was a shortage of an even \$1000.

"To the sheriff and constable it seemed impossible that a man so earnest in a revival could be guilty of having taken the money. They thought he must have paid it out, and had forgotten to make the proper entry on the book; or perhaps he had deposited it in the bank, and it did not appear in the account in the safe. At all events, they must seek of him a satisfactory explanation, but it must be done with caution; for if he had the money, he would undoubtedly make an effort to conceal it. It was therefore arranged that one of them should go ahead and secrete himself in the shed back of the house, so as to watch the back door in case any demonstrations were made, while the sheriff entered the front door. When the sheriff approached the house and entered the front door, he discovered the dress of a woman just leaving the back door. The man in the shed saw the woman go quickly to a snow-bank, dig a hole in the snow, and deposit something there, which she covered with the snow, and returned to the house.

"The sheriff came to the bedside of the treasurer, and after making inquiries as to his condition of health, hinted at their perplexities in the office, suggesting that he could probably explain the difficulty. The man, greatly agitated, raised his hand towards heaven, and calling God to witness, said he knew nothing about the money. Just then the wife stepped in, and wanted to know what was the matter, and why her husband was so much excited. The man replied, 'They think we have

their money.' The woman then lifted her hands in like manner, and called God to witness that they had not the money, and furthermore, knew nothing about it. Just as she had finished this sentence, the constable, who had hastened from his hiding-place to the snow-bank as she went into the house, interfered with these words, 'Madam, what is this! I saw you rush from the house, and deposit this in a snow-bank, and here it is, the missing sack of money, marked upon it, \$1000.'

"As might be expected, that revival suddenly collapsed. Mr. Patch and his intended, after learning the character of the one conducting the revival, took their position for the truth, and united with the Seventh-day Adventists, of which church they remained worthy members to the day of their death.

"This vision, as is clearly seen, was given . . . for the special benefit of the unconverted, and resulted in the conversion of sinners, while its immediate bearing was upon those who were themselves sinners and rejected of the Lord because of their hypocrisy. They had 'dealt treacherously against the Lord,' professing to have great travail of soul for sinners, they only begat 'strange children.' "—*"Rise and Progress," pages 152-155.*

The mission of a true prophet is to save souls. The work of a false prophet is to divert souls. This prediction was literally fulfilled within a month, exactly as the servant of God had prophesied.

"A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

"Wherefore by their fruits ye shall know them."

A REMARKABLE EXPERIENCE

"By invitation of Brother and Sister Nichols, my sister and myself again went to Massachusetts, and made their house our home. There was in Boston and vicinity a company of fanatical persons who held that it was a sin to labor. Their principal message was, 'Sell that ye have, and give alms.' They said they were in the jubilee, the land should rest, and the poor must be supported without labor. Sargeant, Robbins, and some others were leaders. They denounced my visions as being of the devil, because I had been shown their errors. They were severe upon all who did not believe with them. While we were visiting at the house of Brother S. Nichols, Sargeant and Robbins came from Boston to obtain a favor of Brother Nichols, and said they had come to have a visit, and tarry over night with him. Brother Nichols replied that he was glad they had come, for Sisters Sarah and Ellen (Harmon) were in the house and he wished them to become acquainted with us; they changed their minds at once, and could not be persuaded to come into the house. Brother Nichols asked if I could relate my message in Boston, and if they would hear, and then judge. 'Yes,' said they, 'come into Boston next Sabbath, we would like the privilege of hearing her.'

"Robbins told my sister that I could not have a vision where he was."—*"Life Sketches,"* edition 1888, pages 231, 232. This experience is related by Mrs. White herself.

I will now quote from Elder J. N. Loughborough concerning this same experience:

"Mr. Nichols related this to me at his own house, in Dorchester, in 1858. He said that he had made all his calculations to go to Boston on Sabbath morning with his carriage to take Miss Harmon to the proposed meeting. That evening, during family prayers, she was taken off in vision; after coming out of it, she said, 'Brother Nichols, I am not going to Boston tomorrow; the Lord has shown me that I must go to Randolph. He has a work for me to do there.' Mr. Nichols had a great regard for his word. He had promised to take her to Boston the next day, and he anxiously inquired, 'What shall I do with my word to Sargeant and Robbins?' 'Never mind that,' said Miss Harmon, 'the Lord has bidden me go the other way.'

"'Well,' said Mr. Nichols, 'I do not understand it.' 'The Lord showed me that we would understand it when we get there,' said Miss Harmon. 'Well,' said Mr. Nichols, 'there is no way for you to get there unless we go and take you, but I do not know how I will explain matters to the brethren in Boston.' Mr. Nichols further stated to me that 'Sister Harmon saw their hypocrisy in the vision,—that there would be no meeting in Boston on the Sabbath, that Sargeant, Robbins, and others opposed would meet with the large band at Randolph (thirteen miles from Boston) on the Sabbath:

and that we must meet the opposers at Randolph, at their meeting on the Sabbath, and there she would have a message given her for them, which would convince the honest, the unprejudiced ones, whether her visions were of the Lord or from Satan.' Instead of going to Boston and then to Randolph, making a distance of twenty-two miles, they went directly to Randolph, arriving there about meeting time. There they found the very ones who had agreed to meet them in Boston. Mr. Nichols then said, 'I understand it now.'—"Rise and Progress," pages 116, 117.

Of this same meeting, Miss Harmon further says:

"We went to Randolph, and found a large roomful collected, and among them those who said they would be pleased to hear my message in Boston. As we entered, Robbins and Sargeant looked at each other in surprise and began to groan. They had promised to meet me in Boston, but thought they would disappoint us by going to Randolph, and while we were in Boston, warn the brethren against us."—"Life Sketches," edition 1888, page 232.

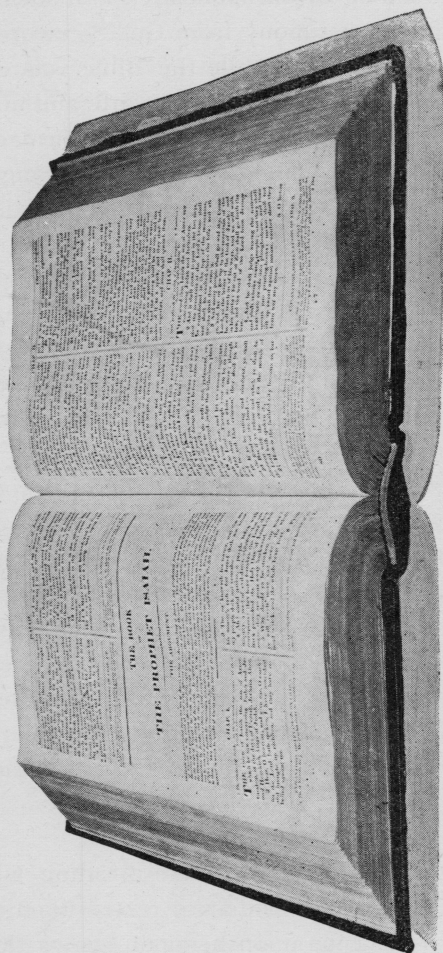
Elder Loughborough continues:

"This effort of Sargeant and Robbins to evade Miss Harmon's testimony, and the manner in which she was directed so as to meet them, had great influence on the minds of some who were present. Of the meeting itself, I will quote the account as given by Mr. Nichols:

" 'Sister Ellen was taken off in vision with extraordinary manifestations and continued talking in vision with a clear voice, which could be distinctly understood by

all present, until about sundown. Sargeant, Robbins, and French were much exasperated, as well as excited, to hear Sister Ellen talk in vision, which they declared was of the devil; they exhausted all their influence and bodily strength to destroy the effect of the vision. They would unite in singing very loud, and then alternately would talk and read from the Bible in a loud voice, in order that Ellen might not be heard, until their strength was exhausted, and their hands would shake so they could not read from the Bible. But amidst all this confusion and noise, Ellen's clear and shrill voice, as she talked in vision, was distinctly heard by all present. The opposition of these men continued as long as they could talk and sing, notwithstanding some of their own friends rebuked them, and requested them to stop. But said Robbins, "You are bowed to an idol: you are worshipping a golden calf."

"Mr. Thayer the owner of the house, was not fully satisfied that her vision was of the devil, as Robbins declared it to be. He had heard that visions of Satanic power were arrested by opening the Bible and laying it on the person in vision, and asked Sargeant if he would test it in that way, which he declined to do. Then Thayer took a heavy, large quarto family Bible which was lying on the table, and seldom used, opened it, and laid it open upon the breast of Ellen while in vision, as she was then inclined backward against the wall in the corner of the room. Immediately after the Bible was laid upon her, she arose upon her feet, and walked into the middle of the room, with the Bible open in one hand,



BIBLE MISS HARMON HELD IN VISION

and lifted up as high as she could reach, and with her eyes steadily looking upward, declared in a solemn manner, "The inspired testimony from God" or words of the same import. And then while the Bible was extended in one hand, and her eyes looking upward, and not on the Bible, she continued for a long time to turn over the leaves with her other hand, and place her finger upon certain passages, and correctly utter their words with a solemn voice. Many present looked at the passages where her finger was pointed, to see if she spoke them correctly, for her eyes at the same time were looking upward. Some of the passages referred to were judgments against the wicked and blasphemers; and others were admonitions and instructions relative to our present condition.

" 'In this state she continued all the afternoon until near sunset, when she came out of vision. When Ellen arose in vision upon her feet, with the heavy open Bible in her hand, and walked the room, uttering the passages of Scripture, Sargeant, Robbins, and French were silenced. For the remainder of the time they were troubled, with many others; but they shut their eyes, and braved it out without making any acknowledgment of their feelings.' "—*"Rise and Progress,"* pages 117, 118.

Of that vision, Mrs. White says:

"In the afternoon while we were pleading with God in prayer, the blessing of the Lord rested upon me, and I was taken off in vision. I was again shown the errors of these wicked men and others united with them. I

saw that they could not prosper, their errors would confuse and distract; some would be deceived by them; but that truth would triumph in the end, and error be brought down. I was shown that they were not honest, and then I was carried into the future and shown that they would continue to despise the teachings of the Lord, to despise reproof, and that they would be left in total darkness, to resist God's Spirit until their folly should be made manifest to all. A chain of truth was presented to me from the Scriptures, in contrast with their errors. When I came out of vision, candles were burning. I had been in vision nearly four hours." —*"Life Sketches,"* edition 1888, page 232.

In confirmation of the speedy fulfilment of what Mrs. White said about the future of these men, I quote from a document written by the said Mr. Nichols, of Dorchester, Mass., who was personally acquainted with these opposers. This document has been preserved for many years. Mr. Nichols says:

"Sister White visited Randolph a few weeks afterward for the last time, and as the principal members of the band still continued alienated from her and the visions, she told them that the curse of God would soon follow their course. This was soon afterwards literally fulfilled. Satan took control of their minds, and led them to tell publicly some of the most shameful acts of their lives. This had the effect to break up their meetings at Randolph and separate the honest souls from their unholy influence.

"The principal leading ones united with Sargeant,

Robbins, and a company in Boston called the 'no-work party,' a shameful company of fanatics numbering some twenty individuals whose principal teachings were denouncing and cursing those who believed in Sister White's visions.

"They continued together in this state of feeling some time, a year or more, when they made a wreck of all their faith in the doctrines taught in the Bible, and then broke up and scattered, declaring themselves free from all forms of sin condemned by the Scriptures. Some of these teachers have since died.

"Thus the curse of God was literally fulfilled upon those who obstinately continued to denounce the visions of Sister White after they had once been enlightened by them."

[Signed] "OTIS NICHOLS."

This most remarkable experience suggests a number of things, and leads us to raise certain questions for any who doubt the divine origin of the predictions made in this wonderful vision, and their singular fulfilment.

1. If these men came from Boston to visit this brother of whom they desired a certain favor, and to stay with him over night, why did they change their minds immediately and refuse to remain?

2. Is it not rather singular that three strong men should be so afraid of a weak little girl, who had little education, and who was unknown in those parts, while they professed to be the shepherds of the flock?

3. If all the parties concerned had agreed to be in

Boston the next day, was it not strange that this young, frail girl should be able to persuade this family that these leaders were deceivers and would not be in that city, unless they had faith to believe that she was under the control of a higher power?

4. If she were under the influence of a higher power, could it be the power of Satan to tell about the change of meeting places, especially where men were claiming to be leaders of God's work, and she was said to be under the influence of Satan? Does Satan fight against himself?

5. How could she tell that those men were going to Randolph, and not to some other place? Where did she get this information, if the Lord did not reveal it to her?

6. If this manifestation were not of God, how could she be in a vision for more than four hours consecutively, in the presence of a large number of people, speaking audibly so that all could hear, when she had no breath in her body?

7. How could she stand and walk around with a large Bible open in her hand, reading passages from it, when her eyes were in an opposite direction, and turn the leaves so accurately while others were looking at the texts, when she knew absolutely nothing about the whole affair, unless she were under the control of a supernatural power? Is it the power of Satan to repeat the word of God, rebuke fanatics and blasphemers, and warn wicked people who turn against God's truth? Does not the experience prove its own source?

LIGHTING THE WORLD

MRS. WHITE writes:

"At a meeting held in Dorchester, Massachusetts, November 1848, I had been given a view of the proclamation of the sealing message, and of the duty of the brethren to publish the light that was shining upon our pathway.

"After coming out of vision, I said to my husband: 'I have a message for you. You must begin to print a little paper and send it out to the people. Let it be small at first; but as the people read, they will send you means, with which to print, and it will be a success from the first. From this small beginning it was shown to me to be like streams of light that went clear around the world.'"—*Life Sketches*, edition of 1915, page 125.

This is a striking vision. It is stated that the printing and publishing of literature of the Sabbath-keeping people should be started in a small way; it would not only succeed from the very beginning, but it would go clear around the world. This seems a bold statement to make to an unbelieving world in the face of the masses who looked upon the belief and faith of the Adventists as a complete failure, which soon would go into oblivion and its memory be effaced. But what are the facts to substantiate this vision? Can there be produced in-

dubitable and clear evidence as proof to the world that this prediction has been or is likely to be fulfilled? We believe that when God speaks, the world has a right to all the evidence possible in the matter. Truth is always fearless and is open to the most public and wide-spread investigation. It does not follow that all people will accept as *lux et veritas* the evidence adduced; but the people have the right to demand the fullest and clearest testimony and the best information possible to substantiate anything which claims to be foretold by God.

We have found that when the Sabbath-keepers began their work they had no printers, no presses, no public facilities of any nature. In tracing this feature of their work, we find the following recorded:

"While we were in Connecticut in the summer of 1849, my husband was deeply impressed that the time had come for him to write and publish the present truth. He was greatly encouraged and blessed as he decided to do this. But again he would be in doubt and perplexity, as he was penniless. There were those who had means, but they chose to keep it. He at length gave up in discouragement, and decided to look for a field of grass to mow.

"As he left the house, a burden was rolled upon me, and I fainted. Prayer was offered for me, and I was blessed, and taken off in vision, I saw that the Lord had strengthened my husband to labor in the field one year before; that he had made a right disposition of the means he there earned; and that he would have a hundredfold in this life, and, if faithful, a rich reward in the kingdom

of God; . . . but that he must write, write, write, and walk out by faith. He immediately began to write, and when he came to some difficult passage, we would unite in prayer to God for an understanding of the true meaning of His word.

"The Present Truth"

"One day in July, my husband brought home from Middletown a thousand copies of the first number of his paper. Several times, while the matter was being set, he had walked to Middletown, eight miles, and back, but this day he had borrowed Brother Belden's horse and buggy with which to bring home the papers.

"The precious printed sheets were brought into the house and laid upon the floor, and then a little group of interested ones were gathered in, and we knelt around the papers, and with humble hearts and many tears besought the Lord to let His blessing rest upon these printed messengers of truth.

"When we had folded the papers and my husband had wrapped and addressed the copies to all those he thought would read them, he put them into a carpetbag, and carried them on foot to the Middletown post-office."

—*Id.*, pages 125, 126.

Before we continue the narrative of the publishing work from this point, we wish to call attention to a few incidents prior to this time, which have a bearing on this matter. The first Sabbath-keeping literature, printed by the Adventists, was issued in 1846. This consisted of two hundred fifty copies of the first vision of Mrs. White. In the same year Elder Joseph Bates pub-

LIGHTING THE WORLD

THE PRESENT TRUTH.

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PUBLISHED SEMI-MONTHLY—BY JAMES WHITE.

Vol. 1

MIDDLETOWN, CONN JULY, 1849.

No. 1.

"The secret of the Lord is with them: that fear him: and he will shew them his covenant."—Ps. xiv. 14.

"WHEREFORE, I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the PRESENT TRUTH." 2 Pet. i: 12.

It is through the truth that souls are sanctified, and made ready to enter the everlasting kingdom. Obedience to the truth will kill us to this world, that we may be made alive, by faith in Jesus. "Sanctify them through thy truth; thy word is truth." John xvii: 17. This was the prayer of Jesus. "I have no greater joy than to hear that my children walk in truth." 3 John iv.

Error, darkens and fetters the mind, but the truth brings with it freedom, and gives light and life. True charity, or LOVE, "rejoiceth in the truth." Cor. xiii: 6. "Thy law is the truth." Ps. cxix: 142.

David describing the day of slaughter, when the pestilence shall walk in darkness, and destruction waste at noon-day, so that, "a thousand shall fall at thy side and ten thousand at thy right hand," says—

"He shall cover thee with his feathers, and under his wings shalt thou trust; his TRUTH shall be thy SHIELD and BUCKLER." Ps. xci: 4.

The storm is coming. War, famine and pestilence are already in the field of slaughter. Now is the time, the only time to seek a shelter in the truth of the living God.

In Peter's time there was present truth, or truth applicable to that present time. The Church have ever had a present truth. The present truth now, is that which shows present duty, and the right position for us who are about to witness the time of trouble, such as never was. Present truth must be oft repeated, even to those who are established in it. This was needful in the Apostles day, and it certainly is no less important for us, who are living just before the close of time.

For months I have felt burdened with the duty of writing, and publishing the present truth for the scattered flock; but the way has not been opened for me to commence the work until now. I tremble at the word of the Lord, and the importance

of this time. What is done to spread the truth must be done quickly. The four Angels are holding the angry nations in check but a few days, until the saints are sealed; then the nations will rush, like the rushing of many waters. Then it will be too late to spread before precious souls, the present saving, living truths of the Holy Bible. My spirit is drawn out after the scattered remnant. May God help them to receive the truth, and be established in it. May they haste to take shelter beneath the "covering of Almighty God," is my prayer.

The Weekly Sabbath Instituted at Creation, and not at Sinai.

"And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." Gen. ii: 2, 3.

Here God instituted the weekly rest or Sabbath. It was the seventh day. He BLESSED and SANCTIFIED that day of the week, and no other; therefore the seventh day, and no other day of the week is holy, sanctified time.

God has given the reason why he blessed and sanctified the seventh day. "Because that in it he had rested from all his work which God had created and made." He rested, and set the example for man. He blessed and set apart the seventh day for man to rest from his labor, and follow the example of his Creator. The Lord of the Sabbath said, Mark ii: 27. "The Sabbath was made for man." Not for the Jew only, but for MAN, in its broadest sense; meaning all mankind. The word man in this text, means the same as it does in the following texts. "Man that is born of a woman is of few days and full of trouble." Job xiv: 1. "Man lieth down and riseth not, till the heavens be no more." Job xiv: 12.

No one will say that man here means

FIRST PAGE OF THE "PRESENT TRUTH."

(Photo-reduced.)

lished his pamphlet of one hundred pages on the Sabbath question, as noted on page 88. He circulated one thousand copies of this tract. We have no record of anything more written or circulated by the Sabbath-keepers till after the vision given as indicated at the beginning of this article.

While the prediction was made concerning the publishing of a paper in 1848, the work was not begun till July 1849. But in June 1849, Sister White received another vision when she said to her husband, "Write, write, write, and walk out by faith." In "Life Sketches," edition 1888, pages 258-260. So in the very next month he undertook to write the paper, and the first edition was issued as noted above.

Before a copy of the paper was sent to the public, "One man remarked to one of our laborers soon after the prediction was made, 'It will take you 144,000 years to do what you propose.' 'What!' they would say, 'three preachers—Elder White and wife, and Elder Bates—all penniless with less than one hundred adherents, all of whom are destitute of money, going forth with a few hundred copies of an eighty-page tract on the Sabbath, to give a warning message to all the world. *Preposterous assumption!*' While those thus reasoning said, 'Impossible!' faith in the message and the testimony of assured success said, 'In the name of Israel's God it will be done! and trusting in his strength it must be done!'" —"*Great Second Advent Movement*," page 275.

"During July, August, and September, four numbers of the paper were printed at Middletown, each number

contained eight pages.”—*“Life Sketches,”* edition 1915, page 126.

“Every number was taken from Middletown to Rocky Hill.”—*Id.*, edition 1888, page 260. The paper was called *The Present Truth*, and was about six by nine and one-half inches in size.

“Always before the papers were mailed, they were spread before the Lord, and earnest prayers, mingled with tears, were offered to God that His blessing would attend the silent messengers. Soon after the sending out of the first number, we received letters bringing means with which to continue publishing the paper, and also the good news of many souls’ embracing the truth.

“With the beginning of this work of publishing, we did not cease our labors in preaching the truth, but traveled from place to place, proclaiming the doctrine which had brought so great light and joy to us, encouraging the believers, correcting errors, and setting things in order in the church. In order to carry forward the publishing enterprise, and at the same time continue our labors in different parts of the field, the paper was from time to time moved to different places.”—*Id.*, edition 1915, pages 126, 127.

Thus far in our narrative of the publishing work, we have the story told by the pioneers of this cause. We have what was said by those who had little faith in its success, and the apparent impossibility of accomplishing the task foretold in that vision. We will now revert to the official statistics of the Seventh-day Adventist denomination, issued by the General Conference of Sev-

enth-day Adventists. In the "Year Book of the Seventh-day Adventist Denomination," issue of 1921, we find the following list of periodicals for general circulation:

"Advent Review and Sabbath Herald," thirty-two pages, weekly. Published at Takoma Park Station, Washington, D. C., English.

"The Signs of the Times," sixteen pages weekly, Mountain View, California.

"The Watchman Magazine," forty-eight pages, monthly, Nashville, Tenn.

"The Youth's Instructor," published weekly, Takoma Park Station, Washington, D. C.

"Liberty," quarterly, issued in behalf of religious liberty, Takoma Park, D. C.

"The Present Truth," a semi-monthly, sixteen pages. Published in Stanborough Park, Watford, Herts, England.

"The Present Truth," a one-topic, four-page monthly, Takoma Park, D. C.

"The Signs of the Times," four-page weekly, Warburton, Victoria, Australia.

"South African Sentinel," sixteen pages, monthly, Sentinel Publishing Co., Rosemead Ave., Kenilworth, Cape, South Africa.

"Life and Health," National Health Magazine, Takoma Park, D. C.

"The World Outlook," forty-eight pages, bi-monthly, Signs Publishing Co., Warburton, Victoria, Australia.

"Good Health," Watford, Herts, England.

"Sabbath School Worker," thirty-two pages, monthly, Takoma Park, D. C.

"Christian Educator," thirty-two pages, issued ten times a year, Takoma Park, D. C.

"Sabbath School Quarterly," forty-eight pages, Pacific Press, Mountain View, California.

"Our Little Friend," a child's paper, eight-page weekly, Pacific Press, Mountain View, California.

"Gospel Herald," eight pages, monthly, Oakwood Junior College, Huntsville, Ala.

"Church Officers' Gazette," sixteen pages, monthly, Takoma Park, D. C.

"Missionary Leader," eight pages, monthly, Australasian Union Conference, Mizpah, Wahroonga, N. S. W., Australia.

"The Christian Record," thirty-six pages, monthly, for the blind, College View, Neb.

"The Medical Evangelist," thirty-two pages, bi-monthly, devoted to health, Loma Linda, California.

In addition to the aforesaid, we have eighteen periodicals devoted to the various Union Conferences at home and abroad, as follows:

"Atlantic Union Gleaner," weekly, published at South Lancaster, Mass., circulated in the Atlantic States.

"Central Union Outlook," weekly, College View, Neb. circulated in the Central Western States of America.

"Columbia Union Visitor," Mt. Vernon, Ohio. Circulated mostly in New Jersey, Penn., Ohio, the Virginias, Delaware, Maryland, and District of Columbia.

"Eastern Canadian Messenger," Oshawa, Ontario,

Canada. Circulated in New Brunswick, Nova Scotia, Prince Edward Island, Ontario, Quebec and Newfoundland.

"Lake Union Herald," weekly, Berrien Springs, Michigan. Circulated around the Lake States.

"Northern Union Reaper," weekly, Hutchinson Theological Seminary, Hutchinson, Minn. Circulated in Iowa, Minnesota, North and South Dakota.

"North Pacific Union Gleaner," weekly, College Place, Wash. Circulated in Montana, Oregon, Idaho, Washington, Alaska.

"Pacific Union Recorder," weekly, published at Glendale, Calif. Circulated in California, Arizona, Utah, Nevada.

"Field Tidings," weekly, published at Southern Junior College, Ooltewah, Tenn.

"Southern Union Worker," weekly, published the same as above. The two papers just mentioned serve the Southern and the Southeastern States of America.

"Southwestern Union Record," weekly, published at Keene, Texas. Circulated in the Southwestern States.

"Western Canadian Tidings," weekly, published at Calgary, Alberta, Canada. Circulated in the Provinces at Alberta, British Columbia, Manitoba, Saskatchewan, Canada.

"The Missionary Worker," weekly, published at Stanborough Park, Watford, Herts, England. Circulated in England, Scotland, Ireland, Wales.

"The Asiatic Division Outlook," semi-monthly, Published in Shanghai, China. Circulated in Japan, Chosen,

Manchuria, Malaysia, Philippine Islands, North China, South China, East China, West China, Central Turkestan, Siam, Annam.

"Eastern Tidings," semi-monthly, published at 17 Abbot Road, Lucknow, India. Circulated in India, Ceylon, Burma.

"South African Missionary," monthly, published at Claremont, Cape, South Africa. Circulated in Africa.

"Australasian Record," semi-monthly, published in Wahroonga, N. S. W., Australia. Circulated in New South Wales, New Zealand, Queensland, Australia, Polynesia, New Guinea, New Hebrides, Solomon Islands, Niue, Norfolk Islands, and Lord Howe Island.

In addition to the above there are several local periodicals issued in local States, and fifteen school journals issued ten times a year.

Beside the foregoing, periodicals and magazines are issued in Bengali, Bohemian, Czecho-Slovakian, Burmese, Cebuan, Chinese, Croatian, Danish-Norwegian, Estonian, Fijian, Finnish, French, German; Gujarati, Hindi, Dutch, Hungarian, Ilocano (Philippine Islands) Italian, Japanese, Karenese, Korean, Lettonian, Malay, Malayalam, Marathi, Panayan, Polish, Portuguese, Punjabi, Raratongan, Roumanian, Russian, Samoan, Serbian, Spanish, Swedish, Tagalog, Tahitian, Tamil, Telugu, Tongan, Urdu, Yiddish.

The authority for the above information can be found by consulting pages 183 to 193 of the Year Book.

Literature was circulated by the Seventh-day Adventists during the year 1920 in 102 languages. These

languages reached 120 tongues in 108 countries of the world, spoken by approximately 1,570,000,000. According to the best statistics we have at hand, we understand that the most recent census gives the world population a little more than 1,600,000,000. The number of pages contained in the periodicals singly issued in the year 1920 was 33,395; and the cost of a single subscription to each for the year was \$101.60. They also issued 685 bound books, containing 165,170 pages. The cost of a single copy of each of these books was \$692.40. The number of pamphlets they issued during the year was 430, with 29,069 pages. The cost of a single copy of each of these was \$53.41. They issued 1896 different tracts containing 26,247 pages at a cost for a copy of each of these of \$30.33. Their publications for the year 1920 were 3,155, containing 253,881 pages at a cost for a single copy of each of these of \$877.74.

To publish and circulate this literature, it required forty-five publishing houses with their branches, all of which are owned and controlled by the Seventh-day Adventist denomination. These publishing houses are located as follows:

In Canada, Nebraska, California, Washington, D. C., Tennessee, Spain, South America, England, Czecho-Slovakia, Denmark, Finland, Germany, Japan, Jugo-Slavia, Switzerland, Mexico, Philippine Islands, Norway, South Africa, India, China, Chosen, Straits Settlements, Australia, Sweden. These do not include scores of other houses connected with academies, junior and senior colleges, and smaller plants in the islands of the sea and

other places. To carry on this work of the publishing plants it required nearly twelve hundred workers. The entire output of the literature by the Sabbath-keeping Adventists in the year 1920 in the various languages was the phenomenal sum of six million dollars. See "Statistical Report of Seventh-day Adventists," 1920. In addition to the thousands of lay people who gave portions of their time to the scattering of this literature, nearly three thousand men and women devoted their entire time in the field in the distribution of this literature.

Word has recently come that some of the Seventh-day Adventist workers in sections of Africa have given the natives of those parts a written language for the first time, and the British Bible Society is preparing to print the Bible, in part and whole, for these people.

With these figures and facts before you, with the proofs offered to make the facts accessible to all who wish to make investigation, we raise the question: Has the prediction given by Mrs. E. G. White in Dorchester, Massachusetts, in November, 1848, met with a fulfillment, in part or in whole? Has the world been lighted by the literature, and have the "streams of light" gone "clear around the world"?

SIN REPROVED

THE Savior said that one purpose of the Spirit of God was to reprove sin. The Lord promised the church the gift of the Spirit, but this blessed unction was not to operate in just one way. See I Corinthians 12. God had various methods through which the Spirit would indicate sin, but when the sin was shown it would be apparent that the work done in pointing it out came from the Holy Ghost. Through Mrs. White, upon whom God laid such heavy burdens in building up His work in the church sin was frequently pointed out. It took great courage and fortitude to do it, for so much was involved.

It is but a repetition of the work the Holy Spirit did through Peter as recorded in the fifth chapter of Acts. What strength it must have taken on the part of Simon to delineate the character of that man and his wife. God was building up a great work. His church was young, and was subject to dangers; for Satan is not easily discouraged when working against Jesus and His flock. God was jealous for His children, and must give the church and the hypocrites to understand that He is with His people; and as surely as wicked men and women attempt to seduce the flock of God and bring disaster to God's cause, so certainly will such per-

sons meet with the frown of God. While with some it may tarry a while, it will surely come. Yet God selects one or more cases as examples, and these individuals who receive immediate retribution are but illustrations of what will happen to the ungodly who come later. So Peter in the presence of the large assembly which had gathered for worship in the temple that day, publicly exposed the sin which was being cherished in the hearts of Ananias and his wife, in order that the church might be kept pure, sin rebuked, and hypocrites might understand that the Holy Spirit still had the right of way in the church.

We have no record that Simon Peter was acquainted with Ananias and Sapphira before he saw them in the temple that day. We do not say he was not, neither do we know that he was. It is clear, though, that he had seen the whole transaction that had taken place before he went to church that day; for we have no record that the apostle had talked with any person about the case, or had ever asked any questions beforehand.

We here wish to introduce two illustrations of this kind, where sin was singularly pointed out; and the results were so significant of the leading of the Holy Spirit that it is evident Mrs. White could not have made the exposure she did of these cases, only as they were revealed to her through the Holy Spirit.

"In the month of May, 1853," says Elder J. N. Loughborough, "I made my first visit to the State of Michigan, holding meetings at Tyrone, Jackson, Battle Creek, and Hastings. During the latter part of the same

month, Elder White and his wife visited Michigan. It was the first time they had ever been west of Buffalo, N. Y. The last Sabbath in May, while I was at Hastings, they were at Tyrone, and at that place Mrs. White was shown in vision the different companies of Sabbath-keepers in the State, with warnings as to the influences that were liable to work against them. On June 2, in Jackson, she wrote eight pages of foolscap, stating some of the things which had been shown her. I returned to Jackson from Hastings on the evening of the same day, and met Elder and Mrs. White. She gave me a pencil copy of the vision she had written, on condition that I would furnish her a copy written with pen and ink. I was very glad to get this written vision, as there were some very important statements in it. Before me in a copy-book is my own copy, made from the original a few days afterward.

"Among other things shown, there was described the case of a woman who was trying to intrude herself among our people. She said this woman professed great holiness. Mrs. White had never met her, and had no knowledge of her except that which was imparted to her in this vision. She not only told the woman's mode of procedure, but also that when she should be reproved, she would put on a sanctimonious look, and say, 'The-Lord-knows-my-heart.'

"She said this woman was traveling about the country with a young man, while her own husband, an old man, was at home working to support them in their evil course. Mrs. White said that the Lord had shown

her that 'notwithstanding the woman's pretensions to holiness, she and the young man were guilty of violating the seventh commandment.' With the written description of this case in my pocket, I waited with some anxiety to see how matters would turn.

"We had meetings in Jackson, Battle Creek, Bedford, and Hastings, and then came to Vergennes, Kent County, which proved to be the place where the woman lived. We arrived at the place where we were to tarry for the night, on June 11, a little before the Sabbath. Our stopping place was at the home of an Elder White who had formerly been a minister of the Christian denomination. As this was a newly settled country, preparations had been made for our meetings in a large barn, three miles farther on, and the woman seen in vision, as it proved, lived still two miles beyond the place of meeting.

"As we alighted from the carriage, and had just been introduced to Mr. White and his family, Mrs. Ellen White turned to her husband, saying,

"'James, we have reached the church where the woman lives that I saw in the vision.' He said, 'Is that the woman?' 'No,' said Mrs. White, 'but I saw this man and woman in connection with the case. This woman has no confidence in the woman's pretension to holiness, but the man thinks she is all right.' We then stepped out of the house under a large apple-tree, when some one said, 'Brother Brigham is coming.' Mrs. White looked up, while their wagon was still some ten rods off, and said, 'Oh, I saw them also in connection

with the case. None of that load have any confidence in the woman.' Then another load drove up, and while they were still some rods away, she said, 'That load is divided on the woman's case. Those on the front seat have no confidence in the woman. Those on the back seat think she is all right.' A third load came up, and she said of them, 'They are all under the woman's influence.' She then remarked, 'This surely must be the church; for I have seen all of these in connection with the case. But there was another person I saw at the same time; I have not seen him yet. He had sandy complexion, with light hair and whiskers, and there was something peculiar about his eyes.' Hesitating a little she said, 'Now what was that?' Just then some one announced, 'Brother Pearsall is coming.' 'Oh,' said she, 'that is the man; he had spectacles on.' When we came to speak to him, we found there was some thing very peculiar about his eyes. Many years afterward (October 1889) he told me in Battle Creek, as I was speaking to him of his wearing glasses at that time, when he was so young, he said his was not a case of far- or near-sightedness, in the ordinary sense, but his eyes had the peculiarity of not being mates, one being far-seeing, and the other near, and he had to have glasses made especially for him. So here was proof that Mrs. White had previously obtained a near view of this man before seeing him literally ten rods off. With her natural sight Mrs. White had never seen one of these persons, and only knew them as she had seen them in vision, at Tyrone, about three weeks before.

"June 12, at 10:30 A. M., we assembled in the barn for meeting. Mrs. White sat at the left end of the rostrum, I sat next to her, Elder Cornell sat next to me, and Elder White was at the right of the rostrum, speaking. After he had been talking about fifteen minutes, an old man and a young man came in together, and sat down on the front seat next the rostrum. They were accompanied by a tall, slim, dark-complexioned woman, who took her seat near the door. After a short discourse by Elder White, Mrs. White arose and introduced her remarks by speaking of the care ministers should have that they mar not the work committed to them, using the text, 'Be ye clean that bear the vessels of the Lord.' She said it was not God's order to call a woman to travel about the country with any other man than her husband. Finally she plainly said,

"That woman who sat down a short time since near the door claims that God has called her to preach. She is traveling with this young man who just sat down in front of the desk, while this old man, her husband,—God pity him!—is toiling at home to earn means which they are using to carry on their iniquity. She professes to be very holy—to be sanctified,—but, with all her pretense to holiness, God has shown me that she is violating the seventh commandment.'"

Before we proceed with the narrative, do you not think it demanded much courage and strength to reveal and expose sin under such circumstances? Could Mrs. White be deluded or be laboring under a hypnotic or phrenologic spell when she so vividly and graphically

described the wagon-loads of people as they came to the meeting? Even if she were under such an influence, how could she know who was sympathetic with this woman, and who was not? How was she able to delineate so keenly that man whose eyesight was so out of the ordinary? How could she differentiate between the people on the front seat and on the back seat of one wagon as friendly and familiarly as though she had been acquainted with them of long standing? It is folly to close our eyes to certain facts. We are not dealing with mirages or ethereal specter; we are handling real things. Was there any other way for Mrs. White to know these hidden iniquities unless the Lord had shown them to her?

"All there present knew that Mrs. White had never before seen these individuals until they came into the barn. Picking them out and delineating their character in the manner she did, had its influence upon the minds of those present, and increased their confidence and confirmed their faith in the visions. As Mrs. White bore her testimony, there was an anxious looking toward Mrs. Alcott, the woman reproved, to see how she took it, and what she was going to do and say. Had she been innocent of the charge made against her, it would naturally be expected of her to rise up and deny the whole thing. If guilty, and grossly corrupt, she might be none too good to deny it all, even though she knew it to be true. Instead of this, she did just what the testimony said she would do when reproved. She slowly rose to her feet, while every eye was fixed upon

her, and putting on a sanctimonious look, slowly said, 'The-Lord-knows-my-heart,' and sat down without uttering another word. She had said just what the testimony said she would say, and said it in the same manner. True, God knew their hearts, and they knew themselves to be guilty of the charge; for afterward the young man said to Mr. Gardner, a resident of the same place, who closely questioned him concerning the matter, 'Mr. Gardner, what Mrs. White said about us was too true.' And the woman, after telling Mrs. Wilson, at Greenville, in 1862, that she 'would not dare to say a word against Sister White lest she should be found fighting against God,' admitted that what was 'shown about her and the young man was true.'

"The following testimony upon this case is to the point:

"'About the year 1862, Mr. Pease, the young man who had traveled with Mrs. Alcott, visited Vergennes, calling on different ones of former acquaintance. Among the number was a Sister Kenney. Being a woman quite outspoken, she asked him if the vision of Mrs. White concerning him and Mrs. Alcott was true. He made this answer, 'Aunt Louise, I have nothing to say. I would not want to be fighting against God.'" This, Sister Kenny told me.' [Signed,] 'E. Van Deusen, Battle Creek, Mich. Dec. 4, 1891.'

* * * * *

"Just previous to the meeting held in Vergennes, a meeting was held in Jackson, in the house of Mr. Palmer, and all the church came together. At this time

a lack of harmony existed in the church; a portion of the members were cherishing bitter feelings against Mrs. —, who in an unguarded moment had spoken unadvisedly against an unconverted neighbor from whom she had endured many irritating annoyances. The strongest accusations and protestations against her came from H. S. Case and C. P. Russell, who pressed her hard to confess that she had made use of a word which she positively denied having used. But as she refused to disclose the word she did speak, much earnestness was manifested on both sides, and a sore trial developed, in which a woman was made an 'offender for a word.'

"To the Christian, divisions and dissensions are always distressing, especially when existing among brethren, and on this occasion they were none the less so. The condition of this little company was carried to the Healer of all animosities, and while in prayer, Mrs. White was taken off in vision. While in this state, Mr. Case and Mr. Russell came forward and examined her, and found, as others before them had, that she did not breathe, and that she knew nothing of what was transpiring around her. Her eyes being open, and uplifted towards heaven, Case put his finger into her eye, to see if there was any flinching or any resistance, and then expressed himself as perfectly satisfied that the vision was something beyond her control.

"After coming out of the vision, Mrs. White related what she saw concerning Mrs. —. She spoke of the spirit she had manifested on the occasion referred to,

saying that it was wrong, and that it was not right to have such a spirit, even against our enemies. Having gone thus far, she said, 'There was more that was shown me in this case, but it is not now distinctly before my mind.' After she sat down, Mr. Case and Mr. Russell, arose and each said it must now be evident to all that this vision was of God. As for themselves, they were perfectly satisfied, and could never again doubt the visions. Then in an unfeeling manner they addressed Mrs. —, calling upon her to confess, *confess*. As she did not confess what they wanted her to, their indignation against her was great. At this point the meeting closed for the day."

The reader should note the attitude of these men towards the vision when Mrs. White told the people what she had seen, particularly about the woman's feelings against that unbelieving neighbor. They were convinced that the vision was of God. They were satisfied that Mrs. White was under a power over which she had no control; and they were established beyond the shadow of a doubt that the Lord was giving this woman these views and these testimonies. The vision made such an impression upon them as a result of what they personally saw, that they had become perfectly satisfied; and if they had ever questioned this gift, they never could again.

"On June 4, (Sabbath), we met again at the house of Mr. P., when Mrs. White again bore testimony. On the previous evening, as we were engaged in family worship at the house of Cyrenius Smith, Mrs. White had

been taken off in vision and again shown the whole case. This Sabbath day she related this vision delineating the character of Mr. Case and Mr. Russell, and reproving them for their unchristian course toward Mrs. —. She told them that although they had made such a great trial over the word that Mrs. — had spoken, the Lord had shown her in vision that the word was never spoken by her; that it was another word that sounded somewhat like it. Then for the first time since the trial began Mrs. — confessed the words she did use, and the wrong feelings and wrong spirit she had manifested, and as far as she was concerned, the breach was healed. But with Mr. Case and Mr. Russell it was far different. They complained bitterly of the reproof that had been given to them. The very spirit manifested in resisting the reproof was, however, of just the character that the testimony described, and so the more they talked, the clearer was the spirit possessed by them revealed to others. These two men, who only the day before claimed to have such abundant evidence of the truthfulness of the visions that they could never doubt again, were now ready to give it all up, *simply because their own sins had been set in order before them.*

“Their opposition strengthened and increased until, in a few weeks, after getting other disaffected spirits to join them, they began the publication of a sheet called the *Messenger of Truth.*”

In later sections we will have occasion to speak further of this paper and the disaffected persons; but there is a question we wish to raise for the reader to consider:

Why did Mrs. White say, in relating her first vision that "There was more that was shown to me in this case, but it is not now *distinctly before my mind?*" Does not the attitude of these men when they were reprov'd of their course partially answer the question? May not this experience which God allowed to come to the church at that time and in that place have been an object-lesson to God's people for the future? Since the Lord was laying a foundation for the remnant to build on till He shall gather His children to Himself at His return, was not this instance permitted for the benefit of those who should follow after that all may determine whether they really believe the gift of prophecy is from God.

In writing to the compiler about the experience of Mr. C. P. Russell, Elder Loughborough said:

"Mrs. White said to him, in my hearing, 'If you continue to oppose the testimonies you will yet give up the truth and break the Sabbath.' He arose and declared, 'I will never give up the Sabbath as long as I live.' I heard Sister White reply to him, 'If you go on in the course in which you have started, you will give up the truth, and break the Sabbath, or God has never spoken by me.'

"He persisted in his opposition, gathered others with him in starting an opposition work, and spent his property in this way. The paper died for lack of support. He gave up the truth, broke the Sabbath, for three years, and died a Sabbath-breaker."

[Signed] "J. N. LOUGHBOROUGH."

ASTRONOMERS CONFIRM

It has always been true that God works in a mysterious way His wonders to perform. He still knoweth our frames, and remembereth that we are dust. But His loving-kindness and tender mercies are so manifest towards the creatures of the dust that He is willing to put forth every effort to convince if possible the weakest as well as the most scholarly that His word is truth, and that He can still lead His people by the weak things of the world.

This work which God has given to the last generation of men is perhaps the greatest of its kind the world has ever known. It has come at a time when faith is the weakest, pride is the greatest, sin is the blackest, and truth to men is remotest. Still God will show to men that His message is of heaven, that the honest ones may have an abundant opportunity to be fully settled that one takes no chance in obeying the Lord.

In the month of December 1846, a scene was presented to Mrs. White which was out of the ordinary. Part of it apparently had nothing of particular interest to the church, but the manifestation was unusual. It explained a field of information quite uncommon, and challenged the scholarly and scientific world to prove its teachings true concerning the science of astronomy.

Here is the singular statement. She says:

"December 16, 1848, the Lord gave me a view of the shaking of the powers of the heavens. . . . The powers of heaven will be shaken at the voice of God. Then the sun, moon, and stars will be moved out of their places. They will not pass away, but be shaken by the voice of God.

"Dark, heavy clouds came up, and clashed against each other. The atmosphere parted and rolled back; then we could look up through the open space in Orion, whence came the voice of God. The Holy City will come down through that open space."—*"Early Writings,"* pages 33, 34, edition 1882.

This is not the first time on record that persons who had visions from God mentioned the heavenly bodies. Moses, Isaiah, David, and other Bible writers mention the heavenly bodies, and still others speak of definite stellar planets. We hear Orion spoken of by several Bible writers. Job says:

"Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south." Job 9:9.

"Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?" Job 38:31.

The prophet Amos speaks in a similar strain of this constellation:

"Seek him that maketh the seven stars, and Orion, and turneth the shadow of death into the morning." Amos 5:8.

This young woman never delved into astronomy. She had never given the subject of the heavenly bodies any

thoughtful consideration. Prior to this time, Elder Joseph Bates, who was deeply interested in the study of astronomy, engaged her in conversation on the heavenly planets, but he found she knew nothing about them, and had little interest in the subject. Elder J. N. Loughborough mentions this matter as follows:

"He [Elder Bates] said he tried to talk with Mrs. White one day about the stars, but he soon found she knew nothing about astronomy; in fact, as she told him, she did not know as she had ever looked into a book treating on that subject. She had no inclination to converse on that topic, and turned the conversation by talking about the new earth, and what had been shown her in vision respecting it."—*"Great Second Advent Movement,"* pages 257, 258.

Yet she made a statement in that vision which was directly contrary to the established teaching of astronomy at that time. There had been different scientists and astronomers who had taken photographs of the stellar bodies, but there were none who agreed with her findings. It is true that the astronomer Huyghens in 1656, made a discovery of an opening into the heavens, but it was not of the kind described by Mrs. White in her vision. It is also true that the great English astronomer, Lord John Ross, had made a discovery by the aid of his monster telescope in the year 1845, of a great opening in the heavens, but that did not compare with anything that she claimed to see.

Elder J. N. Loughborough, in writing to me on this subject, said:

"When I was in North Fitzroy, near Melbourne, Australia, in 1909, an Adventist man who was quite an astronomer, came thirty-five miles and talked with me over an hour, trying to convince me that Sister White was no true prophet because she talked about an open space in Orion, when there was none there. He viewed it as a matter of folly with me when I said in my book that it was Sister White's vision of the opening in the heavens that convinced Elder Bates that the visions were of God. I told him that notwithstanding all of his talk to the contrary, I had seen too many of her predictions fulfilled to change my decision that her work was a true manifestation of the Spirit of God."

Whether her prediction is correct or not, we will let the interesting writer of "Astronomy and the Bible," Dr. Lucas A. Reed, M. S., of Oakland, California, answer.

In chapter twenty-three of his fascinating book on the heavenly bodies, at the beginning of that chapter, he states the following:

"A woman who was not an astronomer—who, on her own confession, did not remember ever having looked into an astronomy—nevertheless used an expression regarding the nebula in Orion, that requires a great deal of astronomical lore to explain. It happened near the close of 1848.

"Now, let us delve into the science of astronomy with reference to this matter, and see if the term ['the open space in Orion,' Compiler] is due to ignorance. Possibly there is more science in the expression than some

learned astronomers have guessed. And finally, if this writer is to be taken to task for using such words, then astronomers themselves should clean house, for some of them have been guilty of similar words, or words even more emphatic."

"What is 'the open space in Orion'? Is it that which was suggested by Huyghens of the seventeenth century? He is supposed to have discovered the nebula in 1656.

"I believe that Huyghens' own words, describing his sensations, were 'a curtain opening, through which one had a free view into another region, which was more enlightened.'

"But this is not the idea to be conveyed by the expression, 'the open space of Orion.' The sky is not like a solid wall, and the nebula a sort of curtain-like opening into another room, so to speak — a place better lighted.

"There is no doubt that the nebula is an area more enlightened; but we do not see it through an opening; for all space unoccupied by heavenly bodies is open space. No; there is a deeper meaning than any of this in the expression, 'the open space of Orion.'

"To understand the term, let us consider conditions in other parts of the heavens quite similar to those in Orion."

The author of "Astronomy and the Bible" proceeds to give interesting information from some of the most renowned scientists who have discovered other openings in the heavens, as Sir John Herschel, Humboldt, William Herschel, etc. He then says:

"The cut used by Chambers in connection with the paragraph quoted, aptly shows the remarkable condition in the nebula which caused 'the founder of modern astronomy' to use the expression, 'a hole in the heavens.'

"The picture makes it appear almost as if some mighty sun or heavenly globe had torn through the nebula, leaving the opening behind.

"We see, therefore, that some of the nebula have the peculiarity of an open space in them; and Orion is one of these. But the open space in Orion has a significance of its own.

"Thus these men of science have used expressions that debar any adverse criticism of Mrs. White's term 'the open space in Orion.'

"As has been explained by these astronomers, we may speak of an opening in the nebula of Orion. It is situated, however, just where one might least expect to find it; namely, in the middle and brightest part of the nebula.

"Not only is there an opening in the nebula at this place, but the whole nebula itself is conical or concave, with the larger rim directed nearly toward the earthly observer. I quote regarding this:

"The multiple star Orion in forming the trapezium might be called the foundation-stone of the edifice. All the lines of its architecture are laid down with reference to it; and intimate physical associations of the stars with the gaseous stuff surrounding them has been spectrographically demonstrated by Sir William and Lady Hug-

gins, and amply ratified by Professors Frost and Adams.'

"Putting all these statements together," says Dr. Reed, drawing his conclusions from what the eminent scholars say of this opening in Orion, "if human observation is worth anything at all, the nebula in Orion is like a huge funnel, so to speak, with the larger opening toward us, and the tube-like portion terminating in the region of the trapezium. All this will appear quite clear before we close the chapter.

"The nebula in Orion is one of the most remarkable in the heavens. Ever since the beginning of astronomical research, it has been viewed with increasing interest. It has elicited the admiration of all who have had the privilege of seeing it, and the awe of all who have ever gained even a slight intimation of its distance and magnitude.

"In all ordinary telescopes, the nebula of Orion looks like a mere flat surface: The writer has seen it many times, and has observed its cloud-like light, its soft and tender glow, and has been astounded at its apparent enormous size, the great expanse of space which it evidently occupies.

"A few years ago Edgar Lucian Larkin, director of the Mount Lowe Observatory, announced that there was an opening into the nebulous matter of Orion. From an article he then wrote for the *Signs of the Times* magazine, I quote some most remarkable statements, which give us the last word upon 'the open space in Orion':

"The reader is invited to come along with me and help to sink a sounding line into the most appalling and

amazing depths of interstellar space, and to aid in the exploration of a huge cave, depth, or recess in the nebula in the constellation of Orion.

“Recent photographic transparencies made on glass plates at the Mount Wilson Observatory reveal the optical property of perspective. What has all along appeared to be a flat surface of nebulous matter, the beautiful shimmer and sheen in the great nebula in the sword of Orion, is shown, in the central regions of these negatives, to be the mouth of a cavern, a deep opening receding into the mighty distance beyond.

“The opening of this recess is at least fifteen minutes of an arc in diameter; and with this value let the mathematical results obtain.

“The result of the number of measures of the Orion binaries is that their mean parallax is one two-hundredth of one second of arc. Parallax means, go to a star, look back this way, and measure the angular distance of the earth from our sun. The linear distance is 93,000,000 miles, and the angular measurement from these stars in Orion is one two-hundredth of one second. Then two hundred lines, each 93,000,000 miles long, end to end, would fill out one second of arc, or 18,600,000,000 miles. There are sixty seconds in one minute, or 1,116,000,000,000 miles, which, multiplied by fifteen (the opening in Orion being fifteen minutes of an arc wide), equals 16,740,000,000,000 miles. And this is the enormous width of the colossal opening leading into the cavern.

“Then ninety thousand little rings of the dimensions of the earth's orbit, each with a sun in the center, could

enter this abyss side by side and be engulfed. And all these dimensions are less than the reality, without doubt.

“The distance of the rear of the chasm from the opening can not be measured; but it must be at least three times greater in depth than width, or fifty-one trillion miles. But this is also the distance of the giant sun Sirius from the earth. It and Alpha Centauri following would find ample room within this cosmic deep. Torn, twisted, and distorted masses of shining gaseous matter, adorned with myriads of glittering points,—starry suns, no doubt,—form the gigantic walls; and the whole forms a scene of indescribable magnificence.’

“We believe, then that without question, beyond or through this inapproachable light of Orion lie somewhere, heaven and the throne of God. Mrs. White, without astronomical knowledge, told something about Orion that no astronomer of that time had yet measured up to. Now, without knowing a thing about her statement, and probably not caring to know, they tell us facts which bear out her statement about an ‘open space in Orion.’”

It will be of great interest to the reader to secure that valuable little work of Dr. Reed's, and read especially the entire chapter referred to. It is very valuable and decidedly illuminating.

Where did Mrs. White get her information in 1848? How did she know at that time what the most learned scientists knew nothing of? How was she able to tell such wonderful things about the heavenly bodies so much in advance of the most thorough investigators of

the stellar heavens? It was in the year 1910, about sixty years after she made the statement about the "open space in Orion" that Professor Lucian Larkin by the aid of his photographic plates discovered this interesting information that has added such useful astronomical knowledge to the world's scientific information. Who revealed Orion to Job? Who told Amos about Orion? We believe the Spirit of God revealed the information to Mrs. White in the year 1848. Of a truth it can be said that God gave to her this great light, and certainly this prediction she made is of divine origin.

BEHOLD THE FULFILMENT

As THE servants of God, in the early days of the third angel's message sought to advance the work of God, the accessions to the faith were not rapid. Here and there people came into the truth, and companies were raised up who were willing to follow Christ and His truth.

In the year 1856, Mrs. White was shown by the Lord the condition of the vineyard in the eastern and western sections of this country. Although this work was to circle the world in one single generation, God had already revealed to Mrs. White very little in any specific visions with reference to the world-wide work. However, at this particular time she was shown some things about the work of God in this country, as she wrote:

"The Lord has shown me in vision some things in regard to the East and the West, which I feel it is my duty to set before you, I saw that God has been opening the way for the spread of present truth in the West. It requires much more power to move the people in the East than in the West, and at present but very little can be accomplished in the East. . . .

"I saw that when the message shall greatly increase in power, then the providence of God will open and prepare the way in the East for much more to be accomplished than can be done at the present time. God will

then send some of His servants in power to visit places where little or nothing can now be done."—*"Testimonies for the Church," Vol. I, pages 146-149.*

"According to the light which God has given me, there will yet be a large company raised up in the East to consistently obey the truth."—*Id., page 414.*

The compiler accepted this truth in the year 1889. At the time the East had comparatively speaking, few believers. To illustrate: The New England Conference which at that time included the States of Massachusetts, Rhode Island, Connecticut, New Hampshire, New Jersey, District of Columbia and adjacent territory, the cities of New York and Brooklyn, numbered 800 Sabbath-keepers. The State of Maine was a conference by itself, and had in the vicinity of 250 to 300 Sabbath-keepers. The State of Vermont was also a conference with about the same membership. Although there was one conference in New York State and one in Pennsylvania, the number of believers was not large. This was equally true in the Virginias and in Ohio. The tithe was small, and the results were meager for the effort put forth.

In the metropolis of New York, the writer well remembers when there was not a single church or company of Seventh-day Adventist believers; and he also remembers how about seventy-five persons gathered in a hall in Brooklyn on the Sabbath which composed all the believers in that great united city. This was in the year 1897, twenty-four years ago.

Between the years 1906 and 1909 there were messages coming to the people from the servant of God that the

time had come when the work should return to the East. Here is part of the instruction:

"Instruction has been given me that the message should go again with power in the cities in the Eastern States. In many of the large cities of the East the first and second angels' messages were proclaimed during the 1844 movement. To us, as God's servants, has been entrusted the third angel's message, the binding-off message, that is to prepare a people for the coming of the King.

"Now, when the Lord bids us proclaim the message once more with power in the East, when He bids us enter the cities of the East, and of the South, and of the West, and of the North, shall we not respond as one man and do His bidding? Shall we not plan to send our messengers all through these fields and support them liberally?

"In Portland, Maine; in Boston, and the towns around about; in New York, and the populous cities close by in Philadelphia, . . . the Lord desires us to proclaim the third angel's message with power."—*Testimonies for the Church*, Vol. IX, pages 98-100.

Before we consider the fulfilment of this prophecy of the work's returning to the East, I wish to notice some matters with reference to the statement about the work in the West.

The vision concerning this work in the East and the West was given in the year 1856. May it not be well to understand what is meant by the West? We here quote from "Rise and Progress," page 276:

"Up to the year 1868, the Seventh-day Adventists' field of labor had been confined to the United States, and to *that portion of it north of the southern boundary of Missouri and east of the Missouri River.*" Hence the West in 1856 did not extend even to this part of the country.

In the year 1868, "At a meeting to consider the fields and the distribution of labor, during a session of the General Conference which was held in Battle Creek, Michigan, May 28, . . . M. G. Kellogg made a personal appeal for the conference to send laborers to California. Then and there Elder D. T. Bourdeau and myself each stated, for the first time in public, our impressions in regard to its being our duty to labor in that State."

"At that time the railroad across the plains lacked five hundred miles of completion, so it was necessary to go by water *via* Central America. We left Battle Creek June 8, spending about two weeks in western New York, purchasing a tent and preparing for the journey. June 24 we sailed from New York City for California, by way of the Isthmus of Darien, arriving in San Francisco, July 18."—*"Rise and Progress," page 276.*

This then is the starting point of the Seventh-day Adventists' work in the real West with this most unpopular truth. I have before me the "Report of the Statistical Secretary of the General Conference of Seventh-day Adventists" for the second quarter of the year 1921.

Taking the territory west of the boundaries mentioned by Elder Loughborough, we find a number of union and local conferences organized.

Central Union:

| | Mem. |
|------------------------------------|--------------|
| Colorado Conference | 2712 |
| Inter-Mountain, part of Western | |
| Colorado, and part of Eastern Utah | 602 |
| Kansas Conference | 2360 |
| Missouri Conference | 2194 |
| Nebraska Conference | 2103 |
| Wyoming Conference | 712 |
| Total | <hr/> 10,683 |

Northern Union:

| | |
|-------------------------|-------------|
| Iowa Conference | 3081 |
| Minnesota Conference | 2450 |
| North Dakota Conference | 1752 |
| South Dakota Conference | 1282 |
| Total | <hr/> 8,565 |

North Pacific Union:

| | |
|-------------------------------|--------------|
| Montana Conference | 931 |
| Southern Idaho Conference | 1122 |
| Southern Oregon Conference | 873 |
| Upper Columbia Conference | 2992 |
| Western Oregon Conference | 3141 |
| Western Washington Conference | 2293 |
| Alaska Mission | 17 |
| Total | <hr/> 11,369 |

Pacific Union Conference:

| | |
|-------------------------------|------|
| Arizona Conference | 666 |
| California Conference | 3689 |
| Central California Conference | 2263 |
| Nevada Conference | 286 |

| | |
|------------------------------------|---------------|
| Northern California Conference | 2032 |
| Southeastern California Conference | 2141 |
| Southern California Conference | 3334 |
| Utah Mission | 188 |
| Total | <u>14,599</u> |

Southwestern Union Conference:

| | |
|------------------------|--------------|
| Arkansas Conference | 494 |
| North Texas Conference | 1089 |
| Oklahoma Conference | 2096 |
| South Texas Conference | 582 |
| Texico Conference | 418 |
| Total | <u>4,679</u> |

This gives a total of forty-nine thousand eight hundred fifty-five Seventh-day Adventist church members. This does not include many Sabbath-keepers who are not church members. All this under God has been accomplished since 1868. We wish it were more, but we thank God and take courage for what has been accomplished.

The reader perhaps would like to know also what financial assistance for the spread of this work has been given by these believers in one year. We find by the 1920 "Statistical Report," as previously mentioned, the following information:

The Central Union Conference through its local conferences gave in tithe for the year 1920 the sum of \$381,882.18, which gives \$36.19 per capita. Offerings for foreign missions \$124,528.85. Sabbath-school offerings for foreign missions \$108,309.17. Other contributions for foreign fields \$22,621.57. This latter money came

from the young people. Tithe appropriated to fields outside of its own union conference \$20,890.76. Contributions for home missions \$35,978.74. Contributions for local church work, \$40,780.95, making a grand total from this union conference for religious work for 1920 of \$734,992.22.

The total funds contributed for all lines of work for the same period of time by the Northern Union Conference was \$719,847.53. The North Pacific Union Conference donated for all lines of work for the year 1920 \$809,746.50. The Pacific Union Conference contributed \$1,342,481.80. The Southwestern Union Conference contributed \$366,188.82. Thus we see that these five union conferences contributed in one year for the forwarding of this work in the home and foreign field nearly four million dollars. This certainly is wonderful when one considers the unpopularity of the truth and the cross involved in being a godly follower of Christ and His message. This much of the West.

Since the message came that the work should return East with power, can we find evidence of the progress of the work to indicate that the work has "accomplished more" than had been previously done?

The two most easterly conferences in the United States are the Columbia Union and the Atlantic Union. The Columbia Union Conference consists of the following conferences and States:

Chesapeake Conference, including the States of Delaware and Maryland, District of Columbia, East Pennsylvania Conference, West Pennsylvania Conference, New

Jersey Conference, Ohio Conference, Virginia Conference, West Virginia Conference.

The Atlantic Union Conference comprises:

Eastern New York Conference, Greater New York Conference, Maine Conference, Massachusetts Conference, Southern New England Conference, including Connecticut and Rhode Island, Northern New England Conference, including New Hampshire and Vermont, Western New York Conference, and Bermuda.

Let us note the prediction made in the years 1906-1909 about the work returning East.

"Instruction has been given me that the message should go again with power in the cities in the East."

In the year 1909 the Atlantic Union Conference had a membership of 4,943, and the Columbia Union Conference had a membership of 6,359. It had taken from the year 1844 to the year 1909 to gather 11,302 members in the States mentioned above. This means that there had been gathered this number of believers in these eastern parts in sixty-five years. The report of the statistical secretary of the General Conference for the year 1920 for this same territory shows that there were 8,799 members in the Atlantic Union Conference and 11,182 members in the Columbia Union Conference, or an increase of 8,621 members during the past ten years. What a marvelous change has come over the work the past decade since the message came that the work should return East with power. During these last few years there has been accomplished under God seventy per cent of what was accomplished in the sixty-five years before.

The cities mentioned on page 146 have had some of the largest audiences present at the meetings that their halls or theaters could take care of. For years, the attendance at the Sunday evening meetings of some of our services in New York City has been the largest of any Christian denomination. Many meetings in cities like Philadelphia, Baltimore, Portland, Pittsburg have not been able to care for the crowds who desired to attend. God has borne witness mightily to the fulfilment of the truth of the statement given by His servant, and today before our eyes we see this most remarkable prophecy of God's servant fulfilled.

While in New York City about twenty-five years ago there was not a Sabbath-keeping church, today there are about twenty-five hundred church members. There are indeed thousands in the East who "consistently obey the truth." A person could start by train or in an automobile from the city of Bangor, Maine, and could easily hold one or two church services every day with different Seventh-day Adventist churches or companies in every State in the Eastern section of this country. There are certain centers in the Eastern conferences where a minister can reach nearly half the churches in the whole State in a few hours. We have nothing to boast of. We would that the Lord had thousands more believers, and to this end we are hoping, working, and praying; but surely God has wonderfully fulfilled before our very eyes this day the prediction that the time had come when the work should return East. God has men and women who have faith to believe the messages which

have come to this people through His servant as the light from heaven. They believe that the statements which come are from God, and they act in harmony with the light and the Lord fulfills the word every time.

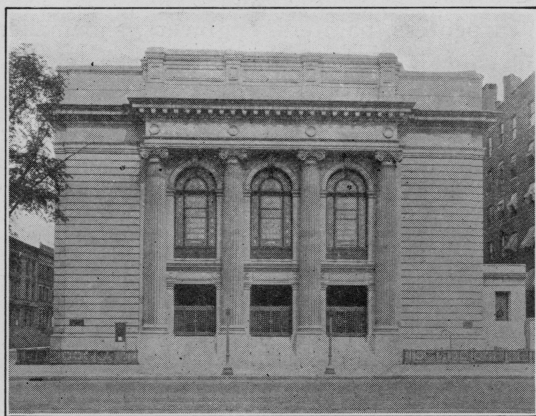
The marvelous thing about the believers in the Eastern States especially is that the members are largely in congested centers, in manufacturing districts. Here is New York City, Boston, Worcester, Springfield, Hartford, Bridgeport, New Haven, Albany, Utica, Syracuse, Rochester, Buffalo, Portland, and we might mention scores of other large industrial centers where the members are dependent for their livelihood upon the labors in the shops, the stores, the factories, the mills, the railroads, and lines of similar endeavor. There are blacksmiths, carpenters, painters, engineers, shoemakers, and men and women of every line of industry where people are supposed to work from Monday morning to Saturday afternoon. Nevertheless New York State including New York City and Brooklyn has nearly five thousand Seventh-day Adventist church members. Massachusetts has two thousand members, and these other congested States are also well represented.

The same is true of Pennsylvania and Maryland and the District of Columbia. God who opened the Red Sea, the Jordan River, and battered down the wall of Jericho still is able to do great things for all who place their trust in Him. He has a message that must go. There are those who will accept it, and He has declared that large numbers, at the proper time, will rightly rep-

resent the truth of God. We find them today in harmony with the promise.

The Eastern people, although mostly poor, are not behind in their finances, either in the support of the work for the fields beyond or the work at home. The Atlantic and Columbia Union Conferences during the year 1920 contributed for all classes of work the sum of \$1,750,000. God's word is true. The gift of prophecy is indeed the voice of God to His church.

"Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper."



SEVENTH-DAY ADVENTIST TEMPLE, NEW YORK

HE DISOBEYED

THROUGH three different prophets a message was sent to Israel anciently of the results of disobeying the Lord's precepts. - In Deut. 5:29, we read:

"O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children forever!"

The Psalmist says:

"Oh that my people had harkened unto me, and Israel had walked in my ways! I should soon have subdued their enemies, and turned my hand against their adversaries. The haters of the Lord should have submitted themselves unto him: but their time should have endured forever. He should have fed them also with the finest of the wheat; and with honey out of the rock should I have satisfied thee." Ps. 81:13-16.

The gospel prophet, Isaiah, makes the third appeal:

"Thus saith the Lord, thy Redeemer, the Holy One of Israel; I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go. O that thou hadst harkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Isaiah 48:17, 18.

In a communication from Elder Loughborough who had such a broad experience in connection with the work of Mrs. White, he relates a most interesting narrative of a certain man who was counseled through Mrs. White not to tie himself up with this world's wealth, but to live for the glory of God by preaching the truth, for this was supposed to be his purpose in moving from the East to the State of Illinois.

In the early fifties, many of the Sabbath-keeping Adventists left the East and went West. They claimed it was their purpose to scatter the light, and not merely to gather and hoard up riches. It was not long after they left, that Mrs. White wrote to them as follows:

"It should not be the object of those who leave the East for the West to get rich, but to win souls for the truth. Said the angel, 'Let your works show that it is not for honor, or to lay up treasure on earth that ye have moved West, but to hold up and exalt the standard of the truth.' "

This testimony was not heeded; it was disregarded by many of those who professed to have accepted it. Among the number who were included in this vision was a man who was a minister of the gospel, and whose object should have been to advance God's cause. The testimony says:

"The warning was sufficient, if it had been heeded, but many failed to consider what God had shown. They rushed on and on, and became drunk with the spirit of the world. 'Look back,' said the angel, 'and

weigh all that God has shown in regard to those moving from the East to the West.' Have you obeyed it? I saw that you had gone entirely contrary to God's teachings, purchased largely, and instead of your works saying to those around that you are seeking a better country, they have plainly declared that your home and your treasures were here: Your works have denied your faith."—*"Testimonies for the Church," Vol. I, page 149.*

"We will now see how he disregarded this testimony, and so tied himself up to the things of the world and to accumulating riches that it was impossible for him to continue the preaching of the truth. In connection with this case there are a number of predictions Mrs. White made to him, and we shall see how literally every one was fulfilled.

"When he reached the State of Illinois, he purchased sufficient land and houses to properly care for his family. They were pleasantly situated, and had what they needed for their comfort. The town in which he located was near the railroad, and not distant from a prosperous growing village, where property all the time was rising in value. Instead of being content with what he had, he purchased another tract of four hundred eighty acres of land, east of where he lived, close to another railroad station and a rapidly growing village. This trade he made was what the world called a 'splendid investment.'

"When Sister White first came to Illinois, she learned what this man had done. She laid the situation before

him, and asked him why he did it, in view of the counsel sent to him from God not to lay up earthly treasures. Like his first father who had disobeyed the requirement of God, this brother laid the responsibility for his course upon his wife. For the benefit of helping this brother still more, the Lord gave Sister White a vision for him, and she said; 'If your wife is the cause of this course of yours, God will step over the threshold of your house.' Sister White and all the brethren who were familiar with this experience understood it to mean that his wife would be taken from him by death.

"Now as to this part of the man's experience, I will state that not very long after this, his wife was taken ill. It seemed that nothing could be done to save her and she died. With her taken away, the brother could certainly make no further claim that it was his wife who was continuing to hold him to this worldly course.

"When Sister White was visiting Illinois in December, 1856, he had not yet made any move towards disentangling himself from the burdens of his earthly treasures. He was still holding to them all. He told her that he was 'anxious to do' so. Then Mrs. White said to him, 'If you are anxious to do some good just take Elder Loughborough and care for him as he comes down from Northern Iowa to preach the truth to the people.' He said he would do it.

"I had moved the tent to Southern Wisconsin, and held a meeting in a community where there were a few of our people; and these brethren provided for my needs while the meetings were being held. It must be re-

membered that until this time we never thought of asking the audiences for any money to assist us in our work. The idea of taking up collections had never yet dawned on our minds. We gave everything to the public free. There seemed to be a good interest manifested on the part of the public, and they continued to come to the services. One man of the audience on his own initiative and without consulting us, went among the people and solicited for our benefit \$36. He came to the house where I was stopping, and placing the money on the table told me that he had collected this money for me from the people.

"This brother who was so anxious to help the cause and who was admonished so faithfully by Sister White to help me and had promised to do so, was at the house when the man came in bringing to me this donation. The brother looked at that money in such a funny way that I thought to myself perhaps he thinks he ought to have it for the help he had rendered to me. (His expense was \$3.00). So I said, 'Brother, perhaps you think that since you have paid the expense of moving the tent to this place, you ought to have this money.' With a very emphatic 'Yes,' as his answer, and without saying anything more, he swept his hand across the table where the money was lying, gathered it quickly up, and put it in his pocket. That was the last I saw of the money that was raised among the people who attended the meetings as a donation for me. I merely mention this matter to show what a grasp the man had on the riches of the world.

"In her counseling this brother after she had that vision for him, December 9, 1856, she told him that if he held on to his property and refused to use it for the advancement of God's work 'God will scatter this property that you have withheld from the cause.' Of course he professed to believe the testimonies, and claimed that the messages she bore were of God; not even this awful prediction seemed to have any effect upon him to start him to dispose of any of his earthly treasures and place them in heaven's bank. He still did nothing to help the cause. Although he was at that time worth in real estate all of \$10,000, he kept the whole of it intact.

"Elder James White was able to purchase paper for the *Review* only in small quantities. He discovered that it would be a great saving to the work if he could buy paper in larger quantities; and if he could invest a thousand dollars, he could get great advantages in prices from the mill where the paper was manufactured. The discount would be so much that he could save many dollars. So Elder White went to this brother and told him what he would like to do, and wondered whether the man would not like to assist in making possible this advantage to God's work. The good man learned that the printing office could raise most of the money, but Brother White was short some \$300. The brother offered to 'lend' Brother White the needed amount. He never said a word about donating anything to the cause.

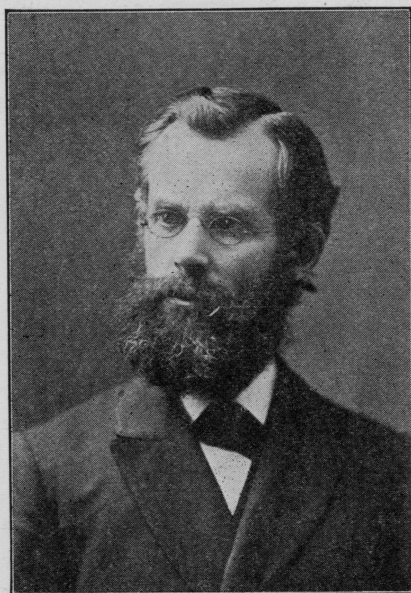
"Not very long after this incident happened, this brother was taken ill with typhoid fever. He had made

a will, and we thought that in view of the instruction which he had received from the servant of God, he would surely remember the work of God in death if he had not in life. When the will was opened and read, it was found that he had willed all his property to his sixteen-year-old daughter, and had made a request that she should not fail to collect the \$300 which he had lent to the *Review* towards the purchasing of the paper. There was not one bequest for the advancement of the work of God.

"This daughter was soon married to a Christian young man who had accumulated about \$4,000. The daughter with the husband had decided that the \$300 should be given to the work of God, and that while her father during his life did not assist the work as he should have done, she would try to 'get some of the landed property into the cause.'

"The young couple traded off the real estate the father had left her for other properties. This exchange was supposed to be a safe transaction. After the transfer was made and the sale effected, the daughter was surprised to learn that part of the property did not have a clear title, while other investments were loaded with mortgages they were not apprized of at the time of exchange.

"As time passed on, the \$10,000 of the deceased brother's wealth at the time of his death was reduced to \$4,000. This amount was invested in a flour mill. The daughter thought that if the mill could continue, there would be money secured which would be in-



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vested in the cause. Not very long after the investment was made, the flour mill was burned to the ground, and all that was left of the original wealth of the good brother was the ashes of the building.

"The son-in-law was a good mechanic, and was able to earn his living. So these young people were not destitute or penniless. They did not starve, even though everything that was left them from her father was gone. But the prediction was made by Sister White to this brother that if he held on to this property which should have been used in God's work 'God will scatter this property that you have withheld from the cause.' Thus we see that the property was scattered, and what a sad result came in disobeying the testimony of God.

"Elder J. N. Andrews used to say, when referring to the case of this brother of Illinois who refused to follow the visions which were given to help his selfish disposition and to give him victory over his covetousness, that they were the greatest proofs of the divine origin of the predictions made by Sister White."

[Signed] "J. N. LOUGHBOROUGH."

CHANGING THE WORLD'S DIET

THE Lord Jesus came to restore men's bodies as well as to save men's souls. The Bible declares that "The Son of man is come to seek, and to save that which was lost." Luke 19:10. The apostle John fervently prayed "that thou mayest prosper and be in health, even as thy soul prospereth." The apostle Paul, speaking to the church awaiting the personal appearing of Christ, says: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." I Thess. 5:23, 24.

According to the statement made by Elder Loughborough, in his book, "Rise and Progress," page 256, it was in the year 1863 that Mrs. White attended a tent meeting held in Otsego, Michigan, by Elders Lawrence and M. E. Cornell. During her stay in this place she had a vision in which she was shown that the time had come when God wanted His people to make a change in their dietary. "God's purpose for His children is that they shall grow up to the full stature of men and women in Christ. In order to do this, they must use aright every power of the mind, soul, and body. They can not afford to waste any mental or physical strength." —*"Testimonies for the Church," Vol. IX, page 153.*

She at once gave to the people what had been revealed to her. By reading in "Testimonies for the Church," Vol. I, pages 485-489, we see many did not seem to grasp the import of the instruction given. At that time they were indulging in every kind of flesh food, clean and unclean, in various stimulants, mild and strong, and the consciences of the believers seemed to feel assured that they were perfectly in harmony with true and pure religion.

When the Lord undertakes to give light to His people, He does not dismiss the matter immediately. He gives them added light, line upon line, precept upon precept. So in the year 1865, while in the city of Rochester, N. Y., she had a further vision on this matter, and she wrote as follows:

"I was shown that our Sabbath-keeping people have been negligent in acting upon the light which God has given in regard to the health reform; that there is yet a great work before us; and that, as a people, we have been too backward to follow God's opening providence, as He has chosen to lead us.

"I was shown that the work of health reform has scarcely been entered upon yet. . . . The health reform, I was shown, is a part of the third angel's message, and is just as closely connected with it as are the arm and hand with the human body. I saw that we as a people must make an advance move in this great work. Ministers and people must act in concert. God's people are not prepared for the loud cry of the third angel.

"I was shown that there is a much greater work be-

fore us than we as yet have any idea of, if we would insure health by placing ourselves in the right relation to life. . . . God in His mercy has given His people light through His humble instrument, that in order to overcome disease they must deny a depraved appetite, and practise temperance in all things. He has caused great light to shine upon their pathway. . . . The peculiar people whom he is purifying unto Himself, to be translated to heaven without seeing death, should not be behind others in good works. In their efforts to cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God, they should be as far ahead of any other class of people on the earth as their profession is more exalted than that of others.

"I saw that our heavenly Father has bestowed upon us the great blessing of light upon the health reform."

"I saw that it is the duty of those who have received the light from heaven, and have realized the benefit of walking in it, to manifest a greater interest for those who are still suffering for want of knowledge."

"I saw that the health reform was a great enterprise, closely connected with the present truth."—*"Testimonies for the Church," Vol. I, pages 485-489.*

Please notice the wording of some of these statements:

"I was shown." "I saw." These expressions are repeated several times.

"There is yet a great work before us." "The work of health reform has scarcely been entered upon." "The health reform. . . . is a part of the third angel's message." "As a people we must make advance in this

great work." "There is a much greater work before us than we have any idea of." "He has caused great light to shine upon our pathway." "The health reform was a great enterprise."

Soon after the added light was given, the people sought to put the instruction into operation. They had faith to believe that it was from God. They recognized that Mrs. White wrote what she saw. The believers changed their dietary; they discarded unclean foods; they gave up stimulants, they laid aside condiments, and practised the principles outlined. Some began to introduce substitutes for the foods they had discarded, and reforms made rapid advance. The work grew and enlarged. It extended to other parts of the country, and the beneficial effect upon the health was so apparent to those who lived it out that soon they told their friends and neighbors.

Like every other unpopular, true reform, many thought that the Sabbath-keeping Adventists had become slightly unbalanced. When flour was sent to the mill to be ground into whole wheat, the miller thought the raiser of the grain must have mental aberration. But the people were not discouraged. What has been the result? During the past forty years, as is well known, the world's dietary has been changed. When coffee substitutes were first introduced among the Seventh-day Adventists, by many it was thought strange. When breakfast cereals were suggested as food, the users of them were regarded peculiar. The compiler well remembers how hard it was to find cereals or meat substitutes

in restaurants or eating houses forty or more years ago. Today you may go to any enlightened country, and you are able to secure health foods and cereals of almost every description. While thirty or forty years ago a vegetarian was regarded as a curiosity, today the vegetarians are numbered by the tens of thousands. Who does not recall the attitude of the governments during the war on the use of cereals and the use of nuts in place of meats, in order to save the fats? They visited their homes, but large department stores gave exhibits on how to use nuts and cereals as substitutes for meats and other foods. Whereas nuts and citrus fruits were formerly used as titbits to eat between meals, today they have become part of a regular well-balanced menu. The teachings of the health reform which were given to this people and were accepted by them as light from heaven, have been adopted by numbers of influential people everywhere. Like every other unpopular true reform, thousands of health schools and vegetarian institutions have arisen during the past half-century, and many communities have come under the influence of these truths which were handed down to the ministry of the Seventh-day Adventists, who, in turn, gave them to the people. The work is enlarging and broadening. Not only are the principles of health reform adopted by the Seventh-day Adventists, but they are also accepted by many people of other beliefs. It should be remembered, however, that most of the light that has come during the past five decades, has come through the teachings and revelations of Mrs. White. While God

may not get the credit for it, and while many of these truths may have assumed scientific names, the fact remains, nevertheless, that the God of heaven first gave these things by revelation to Mrs. White, and she freely imparted them to the people.

The good results of these predictions have been apparent. We feel certain that there are tens of thousands of people today if they had the opportunity to bear witness to the beneficent results of the health-reform principles as given to this people, who would testify that but for these principles, they would long ago have been under the sod.

How true then are the predictions made of this reform in the years 1863 and 1865, "The work of health reform has scarcely been entered upon." With but few exceptions the health food industries which have come into operation during the last thirty years have received their impetus, directly or indirectly, through this heavenly light.

The compiler feels that he would not do the cause of health reform justice did he not bear a brief testimony to its blessed benefits. In his youth he suffered from tuberculosis for several years. One reason why he came to America at the age of eighteen was the hope of getting rid of this dread disease. His entire system was poisoned, and he suffered almost continually till he was twenty-two years of age. At that time the light of the gospel came to him. He saw that Jesus of Nazareth was the Messiah. He accepted the light, and with it adopted the Biblical principles of health reform.

His system was in such a diseased condition that he found it necessary to pass through several fevers. He first had scarlet fever, after a time typhoid fever, then rheumatic fever. He continued living up to the light which to him was in perfect harmony with the teachings of Moses and the prophets. The result is that after living the health principles for more than thirty years, he knows neither pain nor ache, and has by the blessing of God been in the best of health for many years. For a quarter of a century his table has seen no meat, no fish, no condiments, nor stimulants; and while his work is taxing, he thanks God for the light of healthful living which has brought about such a marvelous change. There are others without a doubt who could say the same things. Truly the health reform is "a great enterprise," and the prophet's prediction has been verified.

A PIONEER'S VIEW

IN every period of the history of the church, when God has had special servants to perform a specific work for Him, He has had associated with them individuals who were able to testify of the truthfulness of the mission of God's messenger.

When the Lord called Moses, He not only selected with him his brother Aaron, and his sister Miriam, to be closely connected with him, he also called others who were to succeed him in the work to bear testimony of the work the Lord did through this great man of God. The same thing was true in the days of Samuel, when God had hundreds of persons trained in the schools of the prophets, many of whom were to testify to the truth of the work which Samuel carried on in his life. It was the same with Elijah, Jeremiah, and also with the Savior.

Jesus told the disciples that they had been witnesses of all that He said and did. He had them travel with Him, pray with Him, and observe what He did. They took note of the things He said and to whom He said them; and they were to especially remember, for the benefit of those who could not personally see Christ and know **for themselves**, what He said and wrought.

When Judas committed suicide, the apostles felt that

the man who should succeed him must have been personally familiar with the life of Christ during His ministry while among men. They selected a man who had this experience.

Volume VII of "Testimonies for the Church" was issued in 1904. In that book Mrs. White wrote:

"The cause needs the help of the old hands, the aged workers, who have had years of experience in the cause of God; who have watched its development and the progress of the message in its various lines; who have seen many go into fanaticism, cherishing the delusion of false theories, resisting all the efforts made to let the light of truth reveal the superstitions that were coming in to confuse minds, and to make of none effect the message which in these last days must be given in its purity to God's remnant people.

"Many of the tried servants of God have fallen asleep in Jesus. Let the help of those who are left alive to this day be appreciated. Let their testimony be valued. The good hand of the Lord has been with these faithful workers."

"The most tender interest should be cherished toward those whose life interest is bound up with the work of God. Notwithstanding their many infirmities, these workers still possess talents that will qualify them to stand in their lot and place.

"Let not the fact be lost sight of that in the past these earnest wrestlers sacrificed everything to advance the work. The fact that they have grown old and gray in the service of God is no reason why they should cease to

exert an influence superior to the influence of men who have far less knowledge of the work, and far less experience in divine things.

“As those who have spent their lives in the service of God draw near the close of their earthly history, they will be impressed by the Holy Spirit to recount the experiences they have had in connection with His work. The record of His wonderful dealings with His people, of His great goodness in delivering them from trial, should be repeated to those newly come to the faith. The trials also that have been brought on the servants of God by the apostasy of some once united with them in labor, and the working of the Holy Spirit to make of none effect the falsehoods against those who were holding the beginning of their confidence firm unto the end, should be related.”—*Pages 287-289.*

In the *Review and Herald*, Nos. 44, 46, of the year 1903, was printed the following from the pen of Mrs. White concerning the pioneers of this work:

“God never leaves the world without men who can discern between good and evil, righteousness and unrighteousness. God has men whom He has appointed to stand in the forefront of the battle in times of emergency. In a crisis, He will raise up men as He did in ancient times. Young men will be bidden to link up with the aged standard-bearers, that they may be strengthened and taught by the experience of these faithful ones, who have passed through many conflicts, and to whom, through the Testimonies of His Spirit, God has so often spoken, pointing out the right way and con-

demning the wrong way. When perils arise, which try the faith of God's people, these pioneer workers are to recount the experiences of the past. when just such crises came, when the truth was questioned, when strange sentiments, proceeding not from God, were brought in.

"The experience of these aged workers is needed now; for Satan is watching every opportunity to make of no account the old waymarks,—the monuments that have been raised up along the way. We need the experience of the men who through evil report as well as through good report have been steadfast to the truth, men who have not built their house upon the sand, but upon the solid rock."

Among the men that we still have with us who have been connected with this work since the early days of this message is Elder John N. Loughborough. As was noticed in one of the sketches of this book written by him, he has been associated with this cause since 1852. He has personally seen Mrs. White in vision more than forty times, has traveled extensively with Elder and Mrs. White in their work, and has had an abundance of opportunity to observe many things in connection with the work of God.

The writer sent him a letter on the 7th of September, 1920, in which he asked Elder Loughborough a number of questions with reference to the work and the writings of Mrs. White as they were regarded by the loyal men and women in the early days of this message.

In his reply to me under date of September 26, he says

some things which may be of general interest, and they are inserted for the benefit of the reader.

"You ask me a question that I will notice 'What is your attitude, and what was the attitude of the brethren in the early days of this message with reference to the writings and books of Sister White? Now for instance: Take the "Desire of Ages," "Great Controversy," "Patriarchs and Prophets," etc. Do you believe that everything that is written in those books was written by inspiration? Do you understand that the servant of God was given this light directly from heaven, that we have in those books?' I answer most emphatically, 'Yes.'

"I have ever considered Sister White a woman of absolute truth. She herself tells us about her own writings in these words:

"I have been aroused from my sleep with a vivid sense of the subjects previously presented to my mind and I have written, at midnight, letters that have gone across the continent, and arriving at a crisis have saved great disaster to the cause of God.'"—*"Testimonies for the Church," Vol. V, page 671.*

"That was particularly true about the church at San Francisco many years ago. A fellow-laborer was the cause of considerable trouble with that church, and we were to have a church trial on a particular day. This brother was determined to take a course at that trial which would have split the church. The trial was to take place on Sunday; and the night before a testimony came which opened up the whole thing, and laid matters

before the brother as only the Lord understood them. This laborer confessed his wrong, and the trial was abandoned.

"In Volume I, 'Spirit of Prophecy,' she commented on I Chron. 28:19. She said: 'An angel was commissioned to stand by David while he was writing out for the benefit of Solomon, the important instructions in regard to the arrangements of the house.'

"When she is moved to write out what has been shown to her, she is just as dependent on the Spirit of God to bring it before her, as she was to have the vision."

"Of the letters of reproof and her articles she writes for the papers, she says:

" 'In these letters which I write, in the testimonies I bear, I am presenting to you that which the Lord has presented to me. I do not write one article in the paper expressing merely my own ideas. They are what the Lord has opened before me in vision—the precious rays of light shining from the throne.' "—*Id.*, Vol. V, p. 67. She makes the same claims for the volumes of the Testimonies, and for all the books she has written. I do not wish to be numbered among those who virtually charge her with being a liar.

"In her Testimonies she is giving in words adapted to our understanding the real facts as God has shown them to her. I do not propose to claim more knowledge than the one who had the visions.

"The Lord bless and guide you.

"Yours in the blessed hope,

"J. N. LOUGHBOROUGH."

It would be well right in this connection to give the reader the testimony of another who was associated in this work in the early days, although he was not what would be regarded as one of the pioneers. We do this because since he gave up the belief of the Seventh-day Adventists, he has turned his attention especially to opposing the work of Mrs. White.

I have before me a series of articles in tract form written by D. M. Canright, and which were printed in the *Review and Herald*, the official organ of the Seventh-day Adventist denomination. At the time these articles were printed in the *Review and Herald*, the office of publication of that paper was in Battle Creek, Michigan; at the present time the paper is published at Takoma Park, Washington, D. C. The series of articles first appeared in the issue of March 15, 1877, and they were entitled,

"A Plain Talk to Murmurers"

"Some Facts for Those Who Are Not in Harmony With the Body."

On page 13 of this tract, Mr. Canright says:

"Right here let me say that we do not throw away the Bible, and take Mrs. White's visions instead. No; if there is a class of people under heaven who believe the Bible strongly, who love it devotedly, who study it, and go to it for everything, it is the Seventh-day Adventists. Here is our storehouse of doctrine and truth. We preach this everywhere and always. We have no other authority. We go to this to test and prove the genuineness of Sister White's labors and visions. If

they did not harmonize with this in every particular, we would reject them. It is wicked for men to cry, 'The Bible, the Bible, the Bible,' and profess to follow that implicitly when they reject one of the plainest doctrines of the Bible,—the doctrine of spiritual gifts. Of course I have not time here to take up an argument on spiritual gifts or enter into a lengthy statement of her labors, their nature, etc. We believe, however, that no doctrine of the Bible is plainer than that of the perpetuity of spiritual gifts, and particularly that these gifts are to be restored in the last days. Joel 2: 28-32; Rev. 12: 17; 19: 10; I Thess. 5: 1-21, etc.

"From the very start of this message Sister White has been intimately connected with it. Ever since 1845 she has had her visions frequently, and they have had an important bearing upon the work. . . . She has always attended our large gatherings, our conferences, and our camp-meetings, preaching, exhorting, and bearing her testimony, and her influence has been very great indeed. Not a move of any importance has ever been made in any department of the work but she has spoken in the Testimonies supporting it, either before or after it was started, and as her Testimonies have been generally believed and received by this people, they have necessarily had a great influence upon the action of our people. I am thoroughly satisfied that without the Testimonies it would have been utterly impossible to sustain many movements of great importance which have now proved a complete success in this work. When the Testimonies have spoken upon the subject, it has at

once put an end to strife and division of sentiments and complaints among our people, and they have taken hold unitedly to prosecute the work. To the very same source we are largely indebted for the union in faith and doctrine which prevails among us, and for our escape from the confusion, discord, wrangling, and bickering, which everywhere characterize the other bodies of Adventists. Shall we not thank God for such great benefits as these? Let others think as they please, we are thankful for this inestimable blessing, and we are not ashamed to say so.

"The point which I wish to make is to call the attention of our brethren to the important position and great influence which Sister White and her Testimonies have ever held in this work. There are no half dozen men in our ranks who have really influenced the faith, the practise, and the different important moves in this work so much as Sister White and her Testimonies. As long as this is an undeniable fact, let us look at the inevitable conclusion which one must draw from it. Here is a special work to be done,—a special message to be given. The time has come for the Lord to move out a people to do the work. We see this very work commenced, and carried forward successfully. We look at the means which have been used to accomplish this work, and we find that from the very beginning, chief and very prominent among them are the labors of Brother and Sister White. She has traveled everywhere and given her influence to the work with all her might as an able speaker. Many have been converted to this truth under her per-

sonal efforts. Her voice has been heard in our conferences, and in the counsels of our people. Through her urgent appeals and strong entreaties, advance moves have been made, institutions for the prosecution of the work have been founded, and in every conceivable way her important labors for thirty years have been intimately connected with this work, and have done very much for its success.

"Now, while all this proves nothing to men who do not believe the Seventh-day Adventist doctrine, or the third angel's message, yet to those who do believe these doctrines, it seems to me that one conclusion is inevitable; viz., that Brother and Sister White must be servants of God, and that her Testimonies must be from the Lord. Look at it a moment. Here are certain great truths,—a definitely foretold message, in the success of which we are all deeply interested. We believe that it is not only truth, but the *present truth*. These truths have brought us from darkness to light, from the fables of men to the commandments of God. They have made the Bible to us a new book. In the belief and practise of them we have been greatly blessed by the Lord. They are the joy and rejoicing of our souls. We believe they are destined to test the world and prepare it for the harvest of the great day. We rejoice in the prosperity of this work, in the spread of this truth.

"Now consider: What means have been used by the Lord to bring out, to maintain, and publish this work to the world? What agents did God use to bring these blessed truths to our attention? First, foremost, and

prominent among them all, as we have shown, are the untiring, lifelong labors of Brother and Sister White. We appeal to the common sense of every believer: How can you consistently believe the work to be of God and the workmen of the devil? It is utterly inconsistent. Every man in his own soul does and must admit this. He may try to dodge and fight it, and fix it up some other way, but it is of no use. We must either accept Brother and Sister White as God's accredited servants or we must reject the third angel's message; and the facts show that this is just about what every one does. Those who commence by finding fault with Brother White, and by rejecting the Testimonies, sooner or later end by giving up the third angel's message, and finally separating themselves from this people. This result is inevitable, and hence we warn our brethren before they start upon that path just where it will lead to. There has been no exception in the past, there will be none in the future.

"As to the Christian character of Sister White, I beg leave to say that I think I know something about it. I have been acquainted with Sister White for eighteen years, more than half the history of our people. I have been in their family time and again, sometimes weeks at a time. They have been in our house and family many times. I have traveled with them almost everywhere; have been with them in private and in public, in meeting and out of meeting, and have had the very best chances to know something of the life, character, and spirit of Brother and Sister White. As a minister, I

have had to deal with all kinds of persons, and all kinds of character, till I think I can judge something of what a person is, at least after years of intimate acquaintance.

"I know Sister White to be an unassuming, modest, kind-hearted, noble woman. These traits in her character are not simply put on and cultivated, but they spring gracefully and easily from her natural disposition. She is not self-conceited, self-righteous, and self-important, as fanatics always are. I have frequently come in contact with fanatical persons, and I have always found them to be full of pretensions, full of pride, ready to give their opinion, boastful of their holiness, etc. But I have ever found Sister White the reverse of all this. Any one, the poorest and the humblest, can go to her freely for advice and comfort without being repulsed. She is ever looking after the needy, the destitute, and the suffering, providing for them and pleading their cause. I have never formed an acquaintance with any persons who so constantly have the fear of God before them. Nothing is undertaken without earnest prayer to God. She studies God's word carefully and constantly. I have heard Sister White speak hundreds of times, have read all her Testimonies through and through, most of them many times, and I have never been able to find one immoral sentence in the whole of them, or anything that is not strictly pure and Christian; nothing that leads away from the Bible, or from Christ; but there I find the most earnest appeals to obey God, to love Jesus, to believe the Scriptures, and to search them constantly. I have received great spiritual benefit times without

number, from the Testimonies. Indeed, I never read them without feeling reproved for my lack of faith in God, lack of devotion, and lack of earnestness in saving souls. If I have any judgment, any spiritual discernment, I pronounce the Testimonies to be of the same Spirit and of the same tenor as the Scriptures.

"For thirty years these Testimonies have been believed and read among our people. How has it affected them? Has it led them away from the law of God? Has it led them to give up faith in Christ? Has it led them to throw aside the Bible? Has it led them to be a corrupt, immoral people? I know that they will compare favorably with any other Christian denomination. One thing I have remarked, and that is, that the most bitter opponents of the visions of Sister White admit that she is a Christian. How they can make this admission, is more than I know. They try to fix it up by saying that she is deceived. They are not able to put their finger upon a single stain in all her life, nor an immoral sentence in all her writings. They have to admit that much of her writings are excellent, and that whoever would live out all she says would be a good Christian, sure of heaven. This is passing strange if she is a tool of the devil, inspired by Satan, or if her writings are immoral or the vagaries of her own mind.

"Another fact should have great weight with our Sabbath-keeping Adventists. All the leading men among us, those of the very strongest minds and the best talents, and who have had every facility for more than a

quarter of a century to become thoroughly acquainted with Sister White and her writings, have the strongest faith in her Testimonies. This with our people who keep the Sabbath and believe in the advent doctrine, should have great weight. I could name half a dozen men whose writings you read with great delight, whose talent and ability you admire, whose piety and doctrine none of you question, who have all confidence in her gift. By a long and intimate acquaintance with Sister White and her writings they have had a hundred-fold better chance to decide upon this question than ninety-nine out of a hundred lay brethren. They have seen Sister White in vision, they have heard her deliver hundreds of testimonies to individuals whom they know. Indeed, they themselves have been reprov'd through them, and they have read and studied her writings over and over thoroughly. They are conscientious, God-fearing men, —men, too, who are close Bible students. Do these persons doubt the Testimonies? No, not one of them. We do not ask others to believe upon their faith; but we do say that others who have not had the opportunity to investigate this question as these men have, should feel some modesty in giving a different decision upon, or taking up opposition against, the same question.

“Another fact I have noticed: Impostors are always anxious to build up themselves. Any one who will support them they will flatter and praise and sustain; but I know it to be just the reverse in this case. Those who have been the most often, and, probably, the most severely, reprov'd through the Testimonies, are those

who have been the warmest supporters of Sister White. This does not look like the policy of a deceiver. But the special point which we wish our brethren to reconcile in their own minds is this: How they can believe the third angel's message, how they can believe that this is the special work of God, how they can believe that the time has come for these truths to be given to the world and that in the providence of God they are being given and still can believe that Sister White is not the servant of God, and her Testimonies are not from the Lord!

"Consider the fact that for over thirty years these Testimonies have been intimately connected with this work, that Sister White has had a very prominent position in the work, and that her Testimonies have had a good deal to do in shaping this work, and in sustaining and building it up,—consider all these facts, and then reconcile this, if you can, with the supposition that the work is of God, and the workmen are of Satan! Would God allow a deceiver, an impostor, to stand in so prominent a place in His work for so long a time? If this be so, we fearlessly challenge any one to point to a single example of a similar case in all the history of God's work upon earth. Where did the Lord ever have a special work to be done for His church where a corrupt man has taken hold in that work, and stood at its head all the way through? The very idea is absurd. Do you find it so in the case of Noah? of Moses? of Elijah? of the forerunner of the first advent? or at the time of the Reformation? in the work of Wesley? or of Wm. Miller? There is no case. God has never suffered it to

be, neither will He now. No, dear brethren, we must either renounce the third angel's message, or accept those whom God has raised up to give it."—*Pages 13-18.*

In closing this section, I wish to mention a prediction made by Mrs. White to Elder Loughborough which has had a remarkable fulfilment.

"One day while riding in the carriage with Sister White and some others, she turned to me, and said, 'Brother John, the Lord has shown me that all the laborers who are now working in the cause would be laid away before the time came that the saints would have to flee from the decree against them.' This message from Sister White has never been written or printed with her other Testimonies, but she said this to me in a conversation of what had been 'shown to her respecting them.'

"You ask me for the names of those who were preaching the message in 1858, for it was that year when Sister White saw that they 'would all be laid away before the time came that the saints would have to flee from the decree against them.' Here they are. Of these, the first twenty were connected more or less with the 1844 movement:

- | | |
|---------------------|-------------------------|
| 1. James White. | 11. G. W. Holt. |
| 2. Ellen G. White. | 12. C. O. Taylor. |
| 3. Joseph Bates. | 13. David Arnold. |
| 4. Stephen Pierce. | 14. Frederic Wheeler. |
| 5. S. W. Rhodes. | 15. J. N. Loughborough. |
| 6. J. N. Andrews. | 16. H. H. Wilcox. |
| 7. W. S. Ingraham. | 17. Brother Sperry. |
| 8. Albert Stone. | 18. Brother Phillips. |
| 9. Washington Morse | 19. Josiah Hart. |
| 10. Hiram Edson. | 20. Elon Everetts. |

Those Accepting the Advent Message after 1844

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|-------------------------|---------------------|
| 21. A. S. Hutchins. | 32. J. G. Saunders. |
| 22. Brother Poole. | 33. John Lindsay. |
| 23. T. J. Butler. | 34. R. F. Cottrell. |
| 24. Harry Buck. | 35. Isaac Sanborn. |
| 25. Daniel T. Bourdeau. | 36. J. B. Frisbie. |
| 26. Brother Francis. | 37. Brother Phelps. |
| 27. Brother Baker. | 38. Harvey Kenyon. |
| 28. J. H. Waggoner. | 39. J. Byington. |
| 29. T. M. Steward. | 40. Jesse Dorcas. |
| 30. M. E. Cornell. | 41. John C. Day. |
| 31. Brother Babcock. | 42. A. C. Bourdeau. |

"They are all dead but J. N. Loughborough. The last one that died was Elder A. C. Bourdeau.

"J. N. LOUGHBOROUGH,

"March 10, 1921."

TRUTH UNSHAKEN

MRS. WHITE had a vision on November 20, 1857. In writing of that vision, she says:

"I was shown the people of God, and saw them mightily shaken. Some, with strong faith and agonizing cries, were pleading with God. Their countenances were pale, and marked with deep anxiety, expressive of their internal struggle. Firmness and great earnestness were expressed in their countenances, while large drops of perspiration fell from their foreheads. Now and then their faces would light up with the marks of God's approbation, and again the same solemn, earnest, anxious look would settle upon them."

"I asked the meaning of the shaking I had seen, and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver, and will lead him to exalt the standard, and pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this will cause a shaking among God's people."—*"Testimonies for the Church," Vol. I, pages 179, 181.*

It is clear from this statement that Mrs. White was shown that some would not accept these visions, predic-

tions, testimonies as coming from God. They would rise up against them, because of the straight truth taught, and they at last would yield their faith rather than accept these messages as divine. At first thought one might say it is impossible for an individual who really saw Mrs. White in vision, and heard her speak while in such a state, and knew that many things she said were actually fulfilled, to reject them, and refuse to believe they did come from God. We must remember that unregenerate human nature is ever the same. A person may have the best intentions. Today he may be full of faith and confidence that God is in the message, tomorrow he may not be willing to admit that his first admission was true. Sin is a delusion, it blinds, hardens, and callouses the human heart.

God revealed Himself to Israel and the people saw the glory of God; and they promised under oath they would forever believe God and believe Moses. Within six weeks from that time they worshiped a calf made from gold, and declared that it was that calf who delivered them from their Egyptian bondage. Their murmurings against Moses and against God were so frequent and numerous that the Lord was obliged to finally abandon them in the wilderness and let them die all along the way through the desert country.

Let it not be forgotten that this prediction was made in November 20, 1857. It was then said that people would rise up against the testimony God gave. She did not say they would give up the Bible, their faith in God, or their belief in religion. Let us now see whether

soon after people did give up the visions, and what was involved in rejecting this counsel from God.

We can do no better than let D. M. Canright, the man who for twenty-eight years labored hard in the cause of Seventh-day Adventists, and finally gave up the Adventists' belief, speak to this question.

"In all my acquaintance among the thousands of our people, and I have had a very extensive acquaintance with them, I have always noticed that those who have rejected the Testimonies have largely lost their zeal in the cause, lost their faith in the work, their piety and devotion, and have become cold, unfeeling, and dark in their minds. They have been of no benefit to the cause, and no ornament to Christianity itself. I now refer to those who have had a chance to become informed upon the question, and have taken their stand against the visions. Of course there are a good many who know but little or nothing about them, and have taken no position one way or the other. I do not refer to them, but to those who have taken a decided stand against them. I know whereof I affirm, and I have yet to see one single exception.

"Right in connection with this, I want to call your attention to that which has had a powerful influence upon my mind touching this question; viz, the failure and ruin which has every time overtaken those who have undertaken to hold on to the message, and the present truth and still oppose the Testimonies. Ever since the work began, persons have risen up here and there in opposition to the visions, . . . and have taken their

stand against them. They said that they believed the Sabbath, the advent doctrine, the messages, indeed, all parts of present truth except the Testimonies. They claimed that the visions and the position of Brother White were a hindrance to the cause, and a stumbling-block in the way of its advancement, that if these were removed, then the cause would progress finely. So they have started out to try the thing. They have generally begun by protesting that they were in harmony with all the truth except those points named. On several occasions not only individuals but even companies have started off on this track. Here now was certainly a good chance to see what the Lord thought about it. Let us read the counsel of Gamaliel upon this point. Acts. 5:34-39. 'Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space; and said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought. After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed. And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought:

But if it be of God, ye can not overthrow it; lest haply ye be found even to fight against God.'

"This has always been esteemed most excellent advice. He says, Let these men alone; if this work or counsel be of God, it will stand and ye can not overthrow it: but if it is of men, it will come to nought. Then he proves this by citing two cases. . . .

"Now apply this undoubted principle to the history of those who have drawn off from the body of Seventh-day Adventists. I have known of them, and have been more or less acquainted with their history from Maine to California. Six different papers have been started in the interest of that rebellious work, and all, except one, have gone down. Let us notice them, not in the order of their date, but as they come, beginning in the East.

"A good many years ago, a certain Ransom Hicks, once one of our people, in harmony with our work, became disaffected on a small point of difference, and as the Testimonies condemned his position, rather than renounce his theory, he chose to begin a war on the Testimonies. He was going to do a great work. He started a paper in Rhode Island, called *The Voice of the East*. He obtained quite a number of subscribers, as all of that class rallied around him, to hold up his hands, and bid him Godspeed. But, alas for them! his race was a short one. His little paper soon ceased to exist, and thus that move came to an end.

"Not far from that time, another man, by the name of Lonsdale, not satisfied with the effort of his friend, thought he would undertake a similar project. So he

started a paper in Providence, R. I., called *The Voice of Truth*. Everywhere we went we were sure to be followed by a bundle of his papers . . . but finally that 'voice' became silent, and I have neither seen nor heard anything of him or his paper for several years."—*"Canright versus Canright," pages 18-20.*

Mr. Canright continues to give instance after instance, and proves conclusively that the chief reason why many prominent men and even companies left the Sabbath-keepers was on account of the visions. But they did not stop with the visions. They left one truth and another and still another, until they finally gave up everything associated with the glorious hope of the coming of Christ.

Many have indeed been shaken out. There can be no doubt about the verity of this prophecy. Touching this very point Elder Loughborough writes:

"DEAR BROTHER GILBERT:

"We read in Volume V of the Testimonies respecting Satan's manner of working, these words:

"Satan knows how to make his attacks. He works upon minds to excite jealousy and dissatisfaction with those at the head of the work. The gifts are next questioned; then of course, they have but little weight; instruction given through vision is disregarded.'" —
Page 672.

"I have in my possession a list of over one hundred ministers, and others who have occupied business positions among us who, since April 1845, have thus departed from the work. I have kept this list in about

the way they departed from us. Their departure began in the very manner spoken of in the testimony."

Closely associated with this, we would like to note another startling statement which Mrs. White made concerning D. M. Canright. For twenty-eight years he had been associated with the Seventh-day Adventists, as he himself stated. On four different occasions he gave up the faith, and returned. After the fourth return, he wrote his voluntary confession to the *Review and Herald*, which was published Oct. 7, 1884. This confession is found in the latter part of this article.

One would naturally think after such an experience and confession the man would never again question or doubt the truth of the divine origin of the writings of Mrs. White. Nevertheless, a few years later he gave up again. On the 20th of April, 1888, Mrs. White wrote to him the following:

"The greater part of your life has been employed in presenting doctrines which, during the last part of your life, you will repudiate and condemn!"—"*Testimonies for the Church*," Vol. V, page 625.

When he left the last time, he told Elder Geo. I. Butler, who was then the president of the General Conference of the Seventh-day Adventists, that he "Would not seek to tear down our people and our work!" (Related by Elder J. N. Loughborough.) The testimony said that the latter part of his life would be devoted to the tearing down of the work which the early part of his life he had used in building up; and how truly this startling prediction has been fulfilled can be witnessed by the

friends as well as by the writings of D. M. Canright.

Confession of Elder Canright

This is found in "Canright versus Canright" pages 45-47:

"Most of the readers of the *Review* know the part which I have acted in this cause for many years both in preaching and in writing. They also know that for two years past I have dropped out of the work. I wish here to state why this was so. Some twelve years ago I received a testimony from Sister White. I felt that it was too severe, and that some of it was not true. Instead of holding on to my faith in the work and to God, and waiting for Him to make it clear, I became tired and quit preaching a short time. But I soon got mostly over this and went to work again, though I did not feel exactly right toward Sister White, nor fully accept all the testimony.

"Some five years since I received another testimony while under great discouragement. This I did not receive at all well, but felt hard toward Sister White, and soon quit the work entirely. But I found no comfort that way, and so, after a short time, went to preaching again. Still I was not heartily in sympathy with all parts of the work, especially the 'Testimonies.' I thought I would preach practical truth largely, and as much of the message as I liked; but this did not work, as the brethren were not satisfied, neither was I. So I went to farming, resolved to live a devoted life, and to do all I could that way. But I soon found my doubts and fears increasing and my devotion decreasing, till

at length, I found myself largely swallowed up in my work, with little time, taste, or interest for religious work. I felt sure the 'Testimonies' were not reliable, and that other views held by our people were not correct. So it always is when a person lets go of one point of the truth,—he begins to drift, he knows not whither.

"A short time since I attended the Northern Michigan camp-meeting with Elder Butler. Here we had a long time for consultation, prayer, and careful examination of my difficulties. I began to see that, at least, some of my objections were not tenable, and that I myself was not right and in the light. Coming to the Jackson camp-meeting, we continued the investigation and carefully read over and examined my testimonies. I saw that I had put a wrong meaning on some things, and that other things were certainly true. If these were true, then I had certainly been wrong all the way through. Light came into my mind, and for the first time in years I could truly say I believed the 'Testimonies.' All my hard feelings toward Sister White vanished in a moment, and I felt a tender love toward her. Everything looked different. Then I felt how wrong, sinful, and in the dark I had been. My sins came up before me as never before in all my life. Like Job I cried, 'Wherefore I abhor myself, and repent in dust and ashes.'

"I deeply feel that in my past labors I have lacked in spirituality, humility, and a close walk with God. I have often been too hasty and harsh in my labors. I will never rest till all this is changed, and I become a

tender-hearted, devoted shepherd of the flock. I will submit to any humiliation, shame, or cross that will fit me to win souls to Christ. I think that my disbelief of the 'Testimonies' and other truths has come by opening my heart to doubts, cherishing them, and magnifying them. How many times I, like others, have solemnly professed my unbounded faith in the third angel's message! Is it not reasonable that God should try us the same way to see whether our faith is real and genuine? A faith that can not stand under some difficulties that can not hold on to great facts and truths against some apparent objections, that can not remember bright experiences while going through dark places,—such a faith is not a reliable one. If God really has a great and special message to be given, is it not reasonable that the faith of His people, especially those who are chosen to bear that message, should be tried? Surely it is just what we might expect.

"Looking back to similar movements in God's work, we find that His people were always thus tested. When God led Israel out of Egypt, after He had given them marked proof of His presence among them, then He allowed adverse circumstances to come upon them to try their faith. Deut. 8:1-3. How did they stand this test? Many of them immediately cried out, 'Is God among us or not?' Ex. 17:7. So Jesus likewise tested the faith of His early disciples. In the first part of John 6, Jesus wrought the miracle of feeding the five thousand. So profoundly impressed were they by this miracle that they rose up to make Him king right there.

On the next day, when Jesus taught them some very cutting truths, they said, 'This is an hard saying: who can hear it?' Verse 60. 'From that time many of His disciples went back, and walked no more with Him.' Verse 66. Though they had had so plain evidence that God was with Him, yet when something was presented which looked very objectionable to them, their faith failed, and they backslid and left the party.

"I am now thoroughly satisfied that the work of the third angel's message is no exception to this rule, but that our strong professions of faith in it will sooner or later be tested severely. How many times I have publicly and solemnly professed my unbounded confidence in this truth! How clear and connected, how marvelously beautiful, the whole system looked to me! How confident I felt that the Bible overwhelmingly sustains it, and that I would even die for it! But, like Peter, I did not know myself till God left me to be tried. I feel greatly humbled under the shameful failure I have made.

"Friday, September 26, while on the camp-ground at Jackson, Mich., I felt in my heart the most remarkable change that I ever experienced in all my life. It was a complete reversion of all my feelings. Light and faith came into my soul, and I felt that God had given me another heart. I never felt such a change before, not even when first converted, nor when I embraced the message, nor at any other time. I believe it was directly from heaven—the work of the Spirit of God. I now believe the message as firmly and more understandingly

than ever before; and I want to say to all my friends everywhere, that now I not only accept, but believe the 'Testimonies' to be from God. Knowing the opposition I have felt to them, this change in my feelings is more amazing to myself than it can be to others.

"Such nearness to God, such earnest devotion, such solemn appeals to live a holy life can only be prompted by the Spirit of God. Where that is, there I want to be. I am fully satisfied that my own salvation and my usefulness in saving others depend upon my being connected with this people and this work. And here I take my stand to risk all I am, or have, or hope for, in this life and the life to come, with this people and with this work.

"D. M. CANRIGHT."

"MY DEAR BROTHER GILBERT:

"It may be of interest to you to learn something further with reference to the confession of Elder D. M. Canright, as found in that book by Elder G. I. Butler, entitled, 'Canright versus Canright,' pages 45-47. I learned after he left the Seventh-day Adventists for the last time that he denied ever making any such statement as appeared in the *Review* claiming to be a confession of his. I called the attention of my brother to this denial by Elder Canright. He responded in these words:

"'He never need deny that. I heard him make that confession on the Jackson, Michigan, camp-grounds, before more than a thousand people. This was before it appeared in the *Review*.'"

[Signed] "J. N. LOUGHBOROUGH."

SOWING AND REAPING

BEN-HADAD, king of Syria, was ill. The monarch asked his chief officer to visit Elisha and ask the prophet if he would recover. The Lord's servant told Hazael to report to his master that it would be possible for him to recover, but God showed the prophet that the king would die. The Scripture then says:

"And he settled his countenance steadfastly, until he was ashamed: and the man of God wept. And Hazael said, Why weepeth my lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel: their strongholds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child.

"And Hazael said, But what, is thy servant a dog, that he should do this great thing? And Elisha answered, The Lord hath shewed me that thou shalt be king over Syria." II Kings 8: 11-13.

Doubtless the warrior was shocked that the prophet should give such a description of his future. He may have been thoroughly honest and sincere in questioning that he would yet do such outrageous things. The king's illness was not so serious but what he could recover. When Hazael went home, he took a compress, placed it

over his master's face, and smothered him that he died. Thus in twenty-four hours he showed signs of the cruel disposition that Elisha told him he would manifest. In after life he did all that God's messenger had said. The Lord makes no mistakes in his revelations to His servants the prophets.

In the month of November, 1862, Mrs. White was shown certain things about a prominent Adventist preacher by the name of Moses Hull. I have met persons who knew him, and while attending a hearing in the Massachusetts legislature a number of years ago, I met Moses Hull's daughter, who told me that her father for many years had been a Seventh-day Adventist preacher. In the early days of his ministry, he had power with God, and had accomplished something in the work of God.

Mrs. White wrote to this man:

"You have suffered reproach for the truth's sake. You have felt the power of the truth, and of an endless life. You have had God's Spirit witness with you that you were owned and accepted of Him. I saw that if you gird on the armor anew, and stand at your post, resisting the devil, and fighting manfully the battles of the Lord, you will be victorious, and will soon lay off your armor and wear a conqueror's crown."

These statements are indeed encouraging, for they show that the Lord loved the man, and wanted to use him in His service, and number him among the final redeemed.

However, she had been shown other things in that

vision which were of a less encouraging nature. It appears that this Mr. Hull was a force in debates. He had had several debates with spiritualists, and when he relied on God, he was greatly blessed and the truth was manifestly triumphant. The spiritualists, however, saw in him a man of great possibility for their cause, if they could only secure him; and the devil planned and schemed and devised to bring this about.

It appears that as a result of the success he had with these spiritualists, he came to feel that he was a man of some ability, and so became quite self-opinionated. This is evident from the following:

"There are others among us who are in danger. They have an exalted opinion of their own ability, while their influence in many respects has been but little better than that of Elder Hull. Unless they thoroughly reform, the cause would be better off without them."

He was a man of pleasing address, and his audiences felt the charm of his manners. It is written:

"Those who fail to manage wisely in temporal matters, generally lack in spiritual things. They fail to build up the church. They may possess natural talents and be called smart speakers, and yet lack moral worth. They may draw large congregations and raise considerable excitement; but when the fruit is sought for, there is very little, if any, to be found. . . . This has been the case with Elder Hull. . . ."

"In places where Elder Hull has given a course of lectures, the people have been pleased with his witticisms and his peculiar style of preaching, yet but few

have embraced the truth as the result of his labors."

God saw that this man could be a power in His work; and so out of love and mercy for him, He gave Mrs. White several visions in his behalf. She pointed out these dangers to him, and called upon him to be on his guard, for there was trouble ahead unless he earnestly sought God.

Elder Loughborough, who had labored with this man, says that

"In October 1862, Moses Hull held a debate with a Mr. Jamieson, a great spiritualist lecturer, at Paw Paw, Michigan. The community where this debate was held was a spiritualist community. In that debate the spiritualists had him literally surrounded with spiritualist mediums who mesmerized him. This Mr. Jamieson told him so before the end of the first day of the debate; and Mrs. White told him the same thing when she had the vision of his case.

"When the debate was ended, he felt alarmed at his state of mind. He asked Elder White, his wife, Elder M. E. Cornell and myself to have a season of prayer for him, and we engaged in this season at my home. It was during this season of prayer that Sister White had the vision referred to in 'Testimonies for the Church,' Vol. I, pages 426-439."

Mrs. White told Moses Hull at the close of that vision that "he was presented to me as standing upon the brink of an awful gulf, ready to leap."

"It is life or death with you, Brother Hull. Already I saw a cloud of evil angels surrounding you, and you at

perfect ease among them. Satan has been telling you a pleasing story about an easier way than to be in constant warfare with conflicting spirits."

She also saw the workings of his mind, and gave him this encouragement and assurance:

"God's hand will arrest you in a manner that will not suit you. His wrath will not slumber. But now He invites you. Now, just now, He calls upon you to return to Him without delay, and He will graciously pardon and heal all your backslidings."

Elder Loughborough says further:

"For a time after this testimony was given him, he tried to rise above this hypnotic spell which was holding him, and which was so clearly pointed out to him by Mrs. White. So in the spring of 1863 he went with me to labor in the New England States; but it seemed hard for him to get above these entanglements."

Now Mrs. White had told him in that vision:

"While the power of the truth, in all its force, influenced him, he was comparatively safe; but break the force and power of truth upon the mind, and there is no restraint, the natural propensities take the lead, and there is no stopping place. . . . *If he takes the leap, it will be final; his eternal destiny will be fixed.* . . . The work of God is not dependent upon Brother Hull. If he leaves the ranks of those who bear the blood-stained banner of Prince Immanuel, and joins the company who bear the black banner, it will be his own loss, his own eternal destruction."

"Brother Hull, you were shown to me under the sooth-

ing influence of a fascination which will *prove fatal* unless the spell is broken."

"If you do not arouse and recover yourself from the snare of the devil, *you must perish*. The brethren and sisters would save you, but I *saw* they could not. You have something to do; you have a desperate effort to make, or *you are lost*."

"If you go down, you will not go alone; for Satan will employ you as his agent to lead souls to death."—*"Testimonies for the Church," Vol. I, pages 427-431.*

Elder Loughborough remarks on the last part of the experience of Elder Hull with the Sabbath-keepers:

"So in the fall (1863) he left us and went into spiritualism. Some people and even ministers said, 'Oh, he will get sick of spiritualism when he gets among them and finds what it is.'"

"I said, 'No,' and said it on the strength of what is in the testimony to him, as found on page 427 of Vol. I; 'He was presented to me as standing upon the brink of an awful gulf, ready to leap. If he takes the leap, it will be final. His eternal destiny will be fixed. He is doing work and making decisions for eternity.'"

When he left the Adventists, he went to the spiritualists. He preached for them for a number of years, and at times he advocated some strange ideas. He lectured extensively in different parts of the country, and a friend of mine told me he heard him many years ago deliver a lecture before a large audience in the city of New Haven, Connecticut, ridiculing the sufferings of Christ and the crucifixion in a manner that was most

shocking. As the prediction said, "If you go down, you will not go alone, for Satan will employ you as his agent to lead souls to death." Everything that Mrs. White prophesied of him came to pass to the very letter. God had shown her the man's life, and unless he accepted the warning there was no hope.

May we not learn some valuable things from this sad history? Moses Hull died unrepentant, from heart failure on the streets of San Jose, California. A man may appear to be honest and right, but as surely as God through His servant the prophet has spoken concerning his career, the wise course for him to pursue is to follow the light which has been given to him from heaven. What she saith, surely cometh to pass.

A FALLING AWAY

IN a previous section we mentioned the "Messenger Party," and promised further information concerning them, who they were and what they involved. The story is as follows:

"During the fall of 1853, a few disaffected ones in Michigan joined together and began the publication of a sheet called the *Messenger of Truth*. The mission of this sheet and its conductors seemed to be to tear down and defame instead of to build up. Many falsehoods were inserted in its pages, which annoyed us in our work in the message; and as it was our first experience with such an open attack, we thought it our duty to refute their slanderous statements." — "*Great Second Advent Movement*," page 325.

The way this party started is told by Mrs. White as follows:

"At Jackson, Michigan, we found the church in great confusion, and I endeavored to bear a straightforward testimony. Some refused to heed the counsel given, and began to fight against my testimony; and here began what later became known as the 'Messenger Party.' "—"*Life Sketches*," edition 1915, page 149.

"The Lord had shown me the character and final come-out of that party; that His hand was against them, and

His frown upon those connected with that paper. And although they might appear to prosper for a time, and some honest ones be deceived, yet truth would eventually triumph, and every honest soul would break away from the deception which held them, and come out clear from the influence of those wicked men; as God's hand was against them."—*"Life Sketches,"* edition 1888, page 310.

"The 'Messenger Party,' . . . framed all manner of falsehoods concerning us. . . . Some of the writers of that sheet even triumphed over the feebleness of my husband, saying that God would take care of him, and remove him out of the way. When he read this he felt some as Wycliffe as he lay sick. Faith revived, and my husband exclaimed, 'I shall not die, but live and declare the works of the Lord, and may yet preach at their funeral.'

"The darkest clouds seemed to shut down over us. Wicked men professing godliness, under the command of Satan were hurried on to forge falsehoods, and to bring the strength of their forces against us. If the cause of God had been ours alone, we might have trembled; but it was in the hands of Him who could say, No one is able to pluck it out of my hands. Jesus lives and reigns."—*Id.*, page 312.

"Every honest one that may be deceived by these disaffected ones, will have the true light in regard to them, if every angel from heaven has to visit them, and enlighten their minds. We have nothing to fear in this matter. As we near the judgment all will manifest

their true character, and it will be made plain to what company they belong. The sieve is moving. Let us not say, Stay thy hand, O God. The church must be purged, and will be. God reigns; let the people praise Him."—*Id.*, page 316.

The paper of this party was filled with all manner of slanderous reports, and some of the most prominent ministers thought it their duty to answer these falsehoods through the *Review*. Elder Loughborough informed the compiler that there were five ministers who consulted together concerning this matter. They were Elders James White, J. H. Waggoner, J. B. Frisbie, M. E. Cornell, and himself. Each preacher decided what course he would follow in his attack. Before commencing this work, they had not consulted Mrs. White about the matter.

"And thus the state of affairs continued until the evening of June 20, 1855, when Elder White and his wife, Elder Cottrell, and myself had just closed a meeting in Oswego, N. Y."

"At a prayer-meeting held that evening at the house of John Place, in the city of Oswego, Mrs. White was given a vision in which she was shown that if we would keep at our work, preaching the truth, regardless of any such people as the 'Messenger Party' they would go to war among themselves and their paper would go down, and when that should happen we would find that our ranks had doubled. Believing this testimony to be from the Lord, we began at once to act in harmony with it." —"*Great Second Advent Movement*," pages 324, 325.

In writing about this matter further, Elder Loughborough stated that Mrs. White also said to her husband:

"You brethren have made a mistake in your plans to reply through the *Review* to the lies of the 'Messenger Party.' When you reply to one lie, they will make two more to match it. This plan of yours is a scheme of the enemy to divert you from the work."

Elder D. M. Canright, in speaking of this same "Messenger Party" says:

"Coming West at about the time the *Review* was moved to Battle Creek, in 1855, a much more formidable party of these seceders came up, called the 'Messenger Party,' from the paper which they published, which was called the *Messenger of Truth*. About this time Brother White was very poorly in health. Sister White herself was not very strong; and the influence of this faction made our cause look rather discouraging. These disaffected ones thought it a splendid chance for them to strike. They made a grand rally. A number of ministers went into it, and quite a number of believers were drawn into this movement, some because it just suited their unconsecrated and rebellious souls, and others through sympathy with those who had drawn off, and still others who were really deceived by them.

"A press was bought, and the first number of their paper was issued Oct. 19, 1854. The publishers stated in it that it would be 'published semi-monthly as long as the cause of God demanded it.' Now they boasted great things. The cause was all right. All they needed

to do was to leave Elder White and the hated visions out of the question, and then everything would go on swimmingly. As all the honest ones were coming with them, the message now was to go with power. The tares had been plucked up, the Achan had been rooted out of the camp, God would bless them greatly, Elder White would soon die, and the visions would be exposed. Now this certainly was a good chance to try the principle of Gamaliel,—if this be of God it will stand; otherwise it will come to nought. What was the result? Just what it has always been and always will be in the cause which God abhors. Bickerings, quarreling, and division soon came among them. Every man wanted to be leader. Each one thought he knew more than the other. Jealousies soon separated them. The leaders found that there was not a sufficient spirit of self-denial and sacrifice among the brethren to sustain their paper and support the cause. Evidently they found that the 'cause of God' did not demand that it should be published longer."

We have read the several prophecies made by Mrs. White concerning this party and their fate. Now for the fulfilment.

"The cause of truth advanced rapidly, while the 'Messenger Party' got into trouble among themselves. In a brief space of time the party were scattered, many of their leaders having given up the Sabbath. Their paper soon ceased for lack of support, and he who had acted, for a time, as editor, turned his attention to teaching school; but not having learned to govern himself, he

failed utterly in governing his pupils. In attempting to correct one of the lads in his school, he drew a revolver, which snapped, but failed to fire. To escape lynching, he was obliged to flee in the night to Canada." —"*Great Second Advent Movement*," page 326.

In referring to the outcome of the "Messenger Party" Elder D. M. Canright says:

"So after struggling on for a short time the paper died, the shop closed, the members were scattered here and there, and their churches were broken up, till there was not a *single church left of them in all the world*. Many of the honest, after a sad experience, came back, and united with the body; but most of them got so far into the dark that they entirely lost their reckoning, and made shipwreck of their faith."—"Canright versus Canright," pages 20, 21.

Surely Mr. Canright is a splendid witness of the fulfilment of the prophecies uttered by Mrs. White. He ought to know, for he was in the work with this cause at the time this affair occurred.

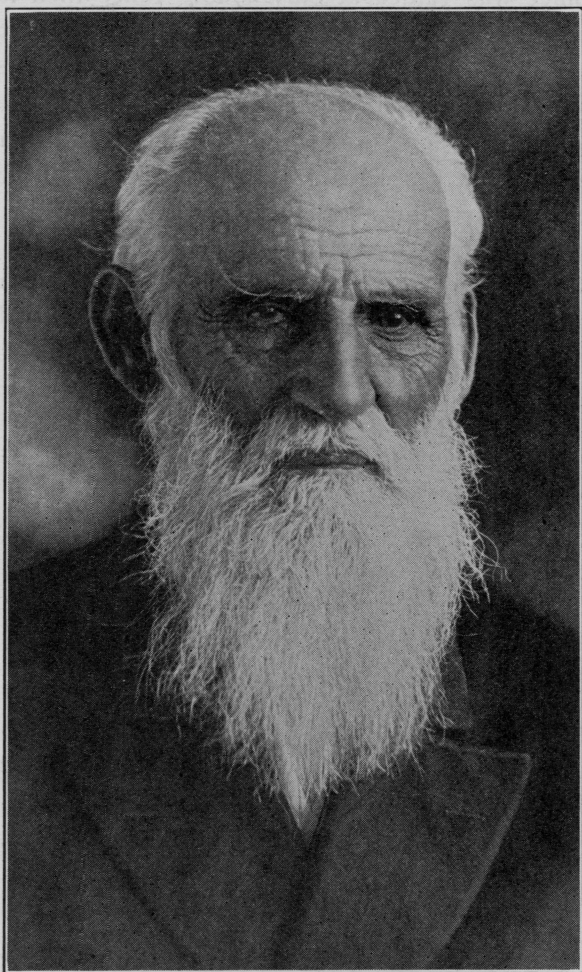
Now what effect did the "Messenger Party's" work have on the work of God. "At this time there existed a greater state of harmony and unity among our people than ever before; and as efforts were made to push out with the message, the way opened in every direction.

"In No. 10, Vol. XI, of the *Review*, January 14, 1858, the editor, in speaking of the results of the messenger work, said:

"At the time of the disaffection, when the effort was made to break down the *Review*, the church property at

the office was valued at only \$700. Since then it has increased to \$5,000. Then there were about one thousand paying subscribers, now there are two thousand, besides quite a "free" list.'

"As we had now reached the time (1858) when the 'Messenger Party' split and scattered, and the *Messenger* ceased to exist, the above figures are significant. As the number of paying subscribers to the *Review* had exactly doubled, so the number of believers had more than doubled.. Thus the prediction made through Mrs. White in June, 1855, was fulfilled."—"Great Second Advent Movement," pages 326, 327.



ELDER G. I. BUTLER

SLAVES LIBERATED

WHEN the angel of God met Gideon on one occasion and told him that God was with him, he asked the heavenly messenger:

"Where be all his miracles, which our fathers told us of, saying, Did not the Lord bring us up from Egypt? but now the Lord hath forsaken us, and delivered us into the hands of the Midianites. And the Lord looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?" Judges 6: 13, 14.

Could the people who live today have lived fifty, sixty, or seventy years ago when God was working so mightily to build up His work, and to give to His children such abundant evidence of His personal presence among them, they would have had opportunity to know by a personal experience that the things which have been related to us were light and truth. There is no need of questioning the great work which God has done for His people in this cause; for every phase of human experience which the people of God and the people of the world passed through threescore years ago was revealed to the prophet of God, and she showed these things to the church.

Before the Civil War broke forth, God showed Mrs.

White many things concerning it. She knew the real issue in this country better than did the leaders of either the North or the South. She foretold many things in connection with those days which are full of interest. They simply add more evidence that the Spirit of God was leading Mrs. White in her work, and that the things she related as yet future were given her by divine power.

Elder Loughborough relates the following:

"In the fall of 1859, Brother White requested me to join him and Sister White at Detroit on their return from the East, and go with them in a series of meetings in the northern churches of Michigan. I met them in Detroit November 3, and we went by train to Pontiac. There Brother E. Higley met us to convey us by carriage to our first appointment in Lapeer. Before leaving Pontiac we secured a newspaper. In it was an account of John Brown's raid, and the failure at Harper's Ferry. That was the opening of his scheme for the liberation of the slaves of the United States.

"As we read of his failure, we became somewhat mirthful over what seemed to us like a 'fool-hardy enterprise.' Had we known what we afterward learned as to why his scheme failed, we would have felt differently. We learned that hundreds had promised to join him that day at Harper's Ferry, not for plunder, but with the one object of liberating the slaves. The people did not come. Like Gideon's twenty-two thousand 'fearful and faint-hearted' they stayed at home.

"Sister White at once checked our smiles over John Brown's case. She said, 'Brown's motives in that move-

ment were all right. His sympathies were aroused for the cruel treatment of the slaves. That led him to make the move he did to secure for them what our Declaration of Independence says all men are entitled to — Liberty. John Brown's raid was not for plunder nor murder.'

"She then gave us to understand that there yet would be a move made in this country on a much greater scale than that of John Brown's for the liberating of the slaves. Now be it remembered that this prediction and counsel of Mrs. White was given in the latter part of the year 1859. The war began in the year 1861. At that time the liberation of the slaves was not the issue. The war was undertaken to hold the States together. The South wanted to secede from the North, and the North wanted to hold the Union together."

"The fighting went on for two years; but in January 1863, Abraham Lincoln issued his proclamation of emancipation. The country had asked the people to set apart a day of fasting and prayer that God would give the North success."

In January 4, 1862, Mrs. White was given a vision with regard to affairs in this nation. This was in the midst of the fighting. In writing of her experience at that time, she says:

"I saw that these national fasts were an insult to Jehovah. He accepts of no such fasts."

"And yet a national fast is proclaimed! Saith the Lord: 'Is not this the fast that I have chosen, to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every

yoke?" When our nation observes the fast which God has chosen, then will He accept their prayers as far as the war is concerned; but now they enter not into his ear."—*"Testimonies for the Church," Vol. I, pages 257, 258.*

In his book, "Great Second Advent Movement," Elder Loughborough in speaking of this matter, says:

"Those who are familiar with the history of the war are aware of the defeats, disasters, delays, etc., connected with the efforts of the North to conquer the southern forces up to the time the emancipation proclamation was made—Jan. 1, 1863. Then how rapid were the conquests from that time to the close of the war! How evident, to those who were watching the progress of the work, was the fulfilment of that prediction of January 4, 1862. After the burdens were lifted, the bondage loosened and the yoke broken from the slave! how evident that God heard the prayers of His people, and favored the effort to close the war when they chose the fast pleasing to Him!

"In a speech by Ex-Governor John P. St. John, of Kansas, in Ottawa, Ill., to which I listened on the afternoon of June 29, 1891, he made the following statement:

"I was never so disappointed as I was when the Confederates whipped us at Bull Run. But it was all a part of God's plan. Had we whipped the Confederates, the politicians would have hatched up a peace, and the Union would have been continued with slavery, and we would have had it today. For two years the Confed-

erates had the advantage, but after Lincoln issued the famous emancipation proclamation we had swung around to God's side, and could not lose.'"—*Pages 341, 342.*

Still other predictions will be in place in this connection as they bear on the same topic. Elder Loughborough continues in the same book.

"On Sabbath, the 12th of January, 1861, just three months to a day before the first gun was fired on Fort Sumter, . . . the Seventh-day Adventist meeting-house in Parkville, Michigan, was dedicated. The service was attended by Elder White, Mrs. White, Elders Waggoner, Smith, and the writer. At the close of the discourse by Elder White, Mrs. White gave a stirring exhortation, after which she took her seat in a chair. In this position she was taken off in vision. The house was crowded with people, and it was indeed a solemn place. After coming out of the vision, she arose, and looking about the house, said:

" 'There is not a person in this house who has even dreamed of the trouble that is coming upon this land. People are making sport of the secession ordinance of South Carolina, but I have just been shown that a large number of States are going to join that State, and there will be a most terrible war. In this vision I have seen large armies of both sides gathered on the field of battle. I heard the booming of the cannon, and saw the dead and dying on every hand. Then I saw them rushing up engaged in hand-to-hand fighting. [bayoneting one another.] Then I saw the field after battle, all covered with the dead and the dying.. Then I was carried

to prisons, and saw the sufferings of those who in want, were wasting away. Then I was taken to the homes of those who had lost husbands, sons, or brothers in the war. I saw their distress and anguish.'

"Then looking slowly around the house she said, 'There are those in this house who will lose sons in that war.'"

"As a confirmation of the above fact, and as proof that the prediction was made on the day stated, and as an illustration of how the congregation understood it and circulated it, the following testimony is given:

" 'This certifies that I was living in St. Joseph County, Michigan, in January, 1861, about six miles from Parkville. I was not an Adventist. On the 12th day of that month a number of my neighbors went to Parkville to attend meetings. When they came home they told me that there was a woman at the meeting that was in a trance, and who said that there was a terrible war coming on the United States; that large armies were going to be raised on both sides, in the South as well as in the North, and that there would be many who would suffer in prisons; and pinching want would be felt in many families in consequence of losing husbands, sons, and brothers, in the war; and that there were men in the house who would lose sons in that war.' [Signed] 'Martha V. Ensign, Wild Flower, Fresno County, California, January 30, 1891.'

"In connection with the prediction of that fearful war, Mrs. White further stated that Seventh-day Adventists 'would be brought into strait places in consequence of

the war, and that it was the duty of all to earnestly pray that wisdom might be given to them to know what to do in the trying times before them.'

"At the time of the giving of the vision the Northern people generally had but little, if any, conception of the pending war. Even President Lincoln three months after, . . . called for only 75,000 men, and these for the short term of three months.

"The total number of troops enrolled on the Union side during the war was 2,859,132. The Encyclopedia Britannica says that 'the Confederate army numbered, at the beginning of 1863, about 700,000 men,' but that it is difficult to ascertain just how many they had enrolled in all. It estimates their death roll at 'about 300,000 men.' Some of the late encyclopedias place the loss on the Union side, . . . at 359,528."

"As to the prediction concerning the men in the Parkville meeting-house losing sons in the war, I will simply state that in the autumn of 1883, I met the elder of the Parkville church, who was also elder in January 1861, when the vision was given, and asked him if he remembered the expression made by Mrs. White in relating the vision concerning the war. 'Yes,' said he, 'I do.' Will you tell me how many you know who were in the house that day who lost sons in the war? He at once recalled the names of five, and said, 'I know these were there, and that they lost sons in the war: and if I were at home, where I could talk with my people, I could give you more names. I think,' he continued, 'there were five more, besides these that I have mentioned.'

"Four years and more of persistent fighting on the part of the South until nearly half of all the mustered forces were lost by death in battle or from sickness, shows a striking fulfilment of the above prediction."—*Pages 337-340.*

From the foregoing predictions, and many more which might be given in connection with the Civil War which finally was fought out on the issue of freeing the slaves, we see how accurately the prophecy was fulfilled which Mrs. White gave in the latter part of 1859 to Elder Loughborough that "there yet would be a move on a much greater scale than that of John Brown's for the liberation of the slaves."

A MIRACLE

ON one occasion when Christ was on earth, He entered a synagogue on the Sabbath. While there, He met a man who had a withered hand. This man never had the power to move this hand. The Savior said to the man: "Stand forth." When this request was obeyed, the Master said to him: "Stretch forth thine hand. And he stretched it out; and his hand was restored whole as the other." Mark 3: 1-5. While this was a miracle, it was also a prophecy which had an immediate fulfilment. If after Jesus had told the man to stretch forth his hand, the man should have said, "I made the endeavor, but am unable to do so," the Savior's statement would have been a failure. In his responding to the Lord's statement, that act on the man's part not only indicated his faith in what Christ said, it also made clear that our Lord had the ability to fulfil what He had undertaken.

As has been noted on page 46, on account of her illness caused by an accident when she was a child, Mrs. White was unable to secure an education. Her sight was impaired and her hand very unsteady.

When at the age of fifteen, she made a further attempt to secure an education. She says:

"I again became very anxious to attend school and

make another trial to obtain an education, and I entered a ladies' seminary in Portland. But upon attempting to resume my studies, my health rapidly failed, and it became apparent that if I persisted in attending school, it would be at the expense of my life. With great sadness I returned to my home."—*"Life Sketches,"* edition 1915, page 26.

About the latter part of 1845, after having been in vision, she relates the following:

"Up to this time I could not write; my trembling hand was unable to hold a pen steadily. While in vision, I was commanded by an angel to *write the vision*. I obeyed, and wrote readily. My nerves were strengthened, and from that day to this my hand has been steady."—*Id.*, page 90.

It will be well to trace the fulfilment of this statement that she says was given to her by the angel of God.

Mrs. White lived to be almost 88 years old, having been born in Gorham, Maine, November 26, 1827, and died July 16, 1915, at her home in St. Helena, Calif. In a letter written to a brother from her home, July 8, 1906, she said:

"Those who carefully read the Testimonies as they appeared from the early days, need not be perplexed as to their origin. The many books, *written by the help of the Spirit of God*, bear a living witness to the character of the Testimonies."

"While my husband lived, he acted as a helper and counselor in the sending out of the messages that were given to me. We traveled extensively. Sometimes

light would be given to me in the night season, sometimes in the daytime before large congregations. The instruction I received in vision was faithfully *written out by me*, as I had time and strength for the work."

"Faithfully *I endeavored to write out* that which is given me from time to time by the divine Counselor. Some portions of that which *I write* are sent out immediately to meet the present necessities of the work."

"The Lord has given me other faithful helpers in my work. Many of my discourses have been reported, and have been put before the people in print. Through nearly the whole of my long experience *I have endeavored day by day, to write out that which was revealed to me in visions of the night.*

"Never have Testimonies been more clearly brought before the people *than those that have recently been traced by my pen. God bids me urge upon the attention* of our people the importance of ^{*} their study."—"*The Writing and Sending out of the Testimonies to the Church,*" by Ellen G. White, pages 3, 4, 6, 12; 16. Published by Pacific Press, Mountain View, California.

From the above statements, it will be observed that she says repeatedly she did her own writing. The visions she saw, the predictions she gave, the utterances she spoke, were all written out, and they were written out by her own hand. She began her work of writing the latter part of the year 1845, and wrote till the latter part of the year 1914, approximately seventy years.

The reader would doubtless be interested to know somewhat of her writings. What she has written it

would be hard to determine accurately, for she was an indefatigable worker and writer. Her time was consumed, when not traveling or speaking, mostly in writing out what was shown to her. In addition to her contributions to magazines, periodicals, and small tracts to the number of thousands of articles, she has written over thirteen thousand pages of books. See close of book.

She did not have another do her writing for her, nor did she depend upon stenographers to take down what she had seen. She wrote it all *herself*.

We would not be misunderstood. We do not wish to convey the idea that she had no assistants in preparing her manuscript; but we do wish to state that the writing of the things she saw was done by the hand that "was unable to hold a pen steadily," until she was "commanded by an angel to write the vision."

She herself tells us that she had many assistants to copy her writings, and to get them ready for the printer and for publication. The Spirit of God told her what to write, and she wrote it; then she gave it to her assistants to prepare for the press or for the individuals as the case required. Although her education was so limited and the original sources of her knowledge so meager, she was always able to write what she was commanded to, and did it well.

In a communication she wrote July 18, 1902, to the late Elder G. A. Irwin, president of the General Conference of Seventh-day Adventists from Feb. 19, 1897, to April 2, 1901, she stated:

"I have all faith in God. I know the perfection of His government, He works at my right hand and at my left. While I am writing out important matter He is beside me, helping me. He lays out my work before me, and when I am puzzled for a fit word with which to express my thought, He brings it clearly and distinctly to my mind. I feel that every time I ask, even while I am still speaking, He responds, 'Here am I.' "

On the 8th day of June, 1910, it was the privilege of the compiler to visit Mrs. White at her home, in St. Helena, California. At this time she called my attention to some of her writings. She showed me a large amount of manuscript she had written which had never been printed. It was indeed interesting to me to have the privilege of seeing so much of her writing before it had left her room. She told me that part of those manuscripts were soon to be sent out and put in permanent form; and then she stated that some of that manuscript would not be used for the present. She said: "Some of this matter has been written out for the church, in case I should be laid to rest. It will be needed then."

I thought how good it was on the part of God to make future provision for His children, should He call His servant the prophet to rest prior to His coming.

Is it not singular that so many thousands of pages should have been written by a person who had so little learning from books or from the usual sources of knowledge, and with her own hand, when her hand was weak and trembling, and unable to control a pen, unless God did strengthen her to carry out this very command as

she stated in the prediction mentioned on page 224.

In the year 1892, Mrs. White was in Australia. At that time she was afflicted with neuritis. She was affected with this trouble for more than a year. We can do no better in this connection than quote from "Life Sketches" some of her experience during this illness:

"It had been planned that Mrs. White, with her son and Elders Daniells and Starr, should attend the New Zealand Conference, to be held in April 1892; but shortly after the close of the Melbourne meeting, she suffered a severe attack of neuritis. When it became evident that she could not attend the New Zealand meeting, she rented a roomy cottage in Preston, . . . and said that she would do what she could to complete her long promised work on the life of Christ."

"The sufferings from neuritis which began in January, continued till the following November. Very faithful and vigorous treatment for checking the disease was given her by her nurse and secretaries; but during the winter months the ailment made steady advance. Still she continued her writing. Propped up in bed, she wrote letters to friends, testimonies to leading workers in the cause, and many chapters for the 'Desire of Ages.'"

In referring to this experience herself, Mrs. White wrote as follows:

"I am rejoiced to report to you the goodness, the mercy, and the blessing of the Lord bestowed upon me. I am still compassed with infirmities, but I am improving. The great Restorer is working in my behalf, and

I praise His holy name. My limbs are gaining in strength, and although I suffer pain, it is not nearly as severe as it has been during the past ten months.

"I have felt that I could welcome suffering if this precious grace was to accompany it. I know the Lord is good and gracious and full of mercy and compassion and tender, pitying love. In my helplessness and suffering, His praise has filled my soul and has been upon my lips. . . . My eyesight is continued to me, my memory has been preserved, and my mind has never been more clear and active in seeing the beauty and preciousness of truth. . . .

"With the writings that shall go in this mail, *I have since leaving America written twenty hundred pages of letter paper.* I could not have done all this writing if the Lord had not strengthened and blessed me in large measure. *Never once has the right hand failed me.* My arm and shoulder have been full of suffering, hard to bear, but the hand has been able to hold the pen and trace words that have come to me from the *Spirit of the Lord.*"—*"Life Sketches of Ellen G. White,"* edition 1915, pages 335, 338-340.

It must be obvious that the life of God is plainly seen in this work of Mrs. White. The angel said, "Write," and she obeyed. In closing this article we quote:

"In these letters which I write, in the testimonies I bear, I am presenting to you that which the Lord has presented to me. I do not write one article in the paper expressing merely my own ideas."—*"Testimonies for the Church,"* Vol. V, page 67.

THE TITHE

FROM the beginning of this movement in 1844 till the year 1858, there was no systematic method among the Sabbath-keeping Adventists for financing their work. People gave as they chose. While the leaders did what they could to encourage the people to contribute to the work as they were prospered, there was no definite order or system adopted for financing the work.

Elder J. N. Loughborough wrote the following to the compiler:

"Up to 1858 we had no methodical system among us for the support of the gospel ministry. We sent out our ministers to labor in the cause, but we could afford them no definite assurance what they would receive for their labors. The people handed to the preacher what they wished; and the minister was thankful for this. Naturally some preachers received more, while others received less. This lack of plan was not only unequal, but it worked a hardship.

"In the winter of 1858 and 1859, Mrs. White told her husband that God had shown her that the Bible contained a complete and harmonious system for sustaining the work of the gospel; and if Elder White would have Elder J. N. Andrews come to Battle Creek, Michigan, from Waukon, Iowa, where he was then labor-

ing and conduct a Bible institute with the ministers, there would be discovered from the Scriptures the Lord's method of supporting the ministry. In harmony with this instruction, the Bible institute was held in Battle Creek, and Elder J. N. Andrews had the responsibility of the studies. By a close and prayerful study of the word of God, they discovered that God's plan for supporting the gospel ministry was by the tithe, in the same manner that the Lord had always supported His work. The results of that institute were published in the *Review and Herald*; and the tithing system was then adopted by the Sabbath-keeping Adventists."

Nearly all denominations have recognized the wonderful results which have been developed by the Seventh-day Adventists on account of their following the tithing system.

In the latter part of December, 1921, the compiler while riding on the train, shared his seat with a gentleman who he learned later was a minister of the Methodist Episcopal Church. After exchanging greetings, as to Christian denominational fellowships, the Methodist minister remarked that the Adventists were favorably known everywhere in religious circles as exceptionally good Christian stewards. He stated that the Seventh-day Adventists had given a great deal of thought and study to Christian stewardship.

The Methodist brother told the compiler that he was closely identified with the Interchurch Movement during its existence, and it was his part of the work to study Christian finance. He said that he had given consider-

able thought to the subject, and he was coming to believe more and more that the Seventh-day Adventists were on the right track when they gave to God a tenth. However, he was greatly pleased to learn that in addition to the payment of tithe they also contributed free-will offerings. He was agreeably surprised to know that the tithe was used exclusively for the ministry, and that we had so methodically and systematically arranged for its payment and use.

Whether this minister is the responsible person for what is contained in the "World Survey," the writer does not know; but the reader will be interested in the "Statistical Mirror," taken from page 185 "Foreign Volume" of the "World Survey," issued by "The Inter-church World Movement of North America."

Page 184 of "Foreign Volume" says:

"The Adventist record grows out of the tithe as a regular part of church worship."

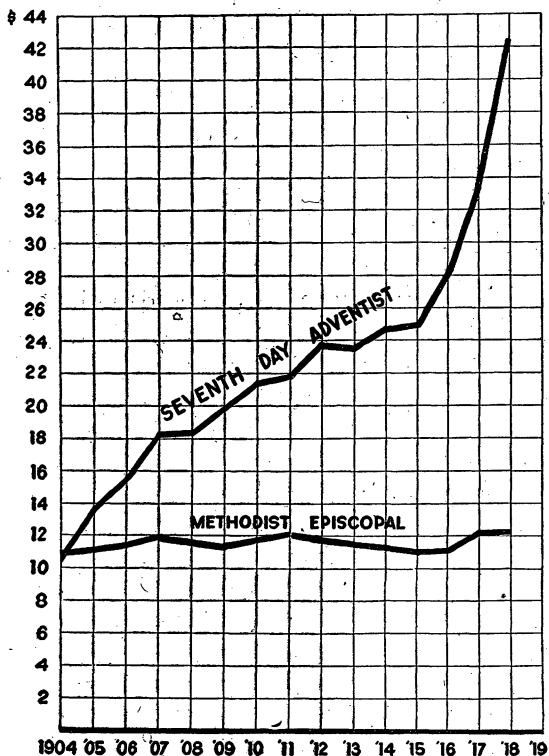
The record that the Adventists have made through the ministry of the tithe, God's method of supporting the work of the ministry, is due to the prediction made by Mrs. White as mentioned by Elder Loughborough in this article. How fully has the utterance been fulfilled.

From that time onward the tithing system according to the Bible manner has been preached by the Sabbath-keeping Adventists as part of the work of the gospel, and the people have accepted this instruction.

We herewith give the statistics for the tithe from all parts of the world for the year 1920.

PER CAPITA OF TOTAL CHURCH EXPENSES
1904-1919

SEVENTH DAY ADVENTIST—METHODIST EPISCOPAL



FROM "FOREIGN VOLUME," page 184
(See Page 232)

| | | | | |
|--------------------------------|-----------|----|------|----|
| Atlantic Union Conference | \$381,191 | 11 | \$43 | 32 |
| Central Union Conference | 381,882 | 18 | 36 | 19 |
| Columbia Union Conference | 532,672 | 90 | 47 | 63 |
| Eastern Canadian Union Conf. | 59,013 | 19 | 36 | 70 |
| Lake Union Conference | 623,905 | 55 | 45 | 72 |
| Northern Union Conference | 290,933 | 57 | 34 | 02 |
| North Pacific Union Conference | 390,203 | 75 | 35 | 58 |
| Pacific Union Conference | 624,983 | 40 | 44 | 39 |
| Southeastern Union Conference | 170,173 | 53 | 35 | 78 |
| Southern Union Conference | 132,680 | 93 | 34 | 95 |
| Southwestern Union Conference | 186,065 | 89 | 40 | 86 |
| Western Canadian Union Conf. | 124,344 | 60 | 36 | 58 |
| British Union Conference | 117,069 | 78 | 33 | 60 |
| Central European Union Conf. | 433,623 | 41 | 82 | 38 |
| Cze. Slov. Union Conference | 110,564 | 16 | 65 | 38 |
| Eastern German Union Conf. | 732,358 | 91 | 69 | 79 |
| Latin Union Conference | 84,178 | 05 | 33 | 36 |
| Levant Union Mission | 23 284 | 62 | 73 | 40 |
| Roumanian Union Conf. | 129,326 | 27 | 50 | 91 |
| Russian Union Conference | 42 200 | 00 | 5 | 15 |
| Scandinavian Union Conference | 200,881 | 12 | 27 | 00 |
| West German Union Conf. | 624,758 | 20 | 76 | 41 |
| Unattached fields | 94,771 | 67 | 110 | 71 |
| Central China Union Mission | 3,443 | 58 | 3 | 07 |
| Far Eastern Division Conf. | 1,810 | 53 | | |
| Chosen Union Mission | 4,348 | 40 | 4 | 21 |
| East China Union Mission | 4,325 | 90 | 6 | 71 |
| Japan Union Mission | 5,441 | 43 | 19 | 03 |
| Malaysia Union Mission | 11,097 | 78 | 22 | 19 |
| Manchuria Union Mission | 1,099 | 61 | 8 | 07 |
| North China Union Mission | 845 | 52 | 10 | 19 |
| Philippine Union Mission | 11,860 | 42 | 5 | 45 |
| So. China Union Mission | 3,967 | 12 | 2 | 40 |
| W. China Union Mission | 549 | 42 | 7 | 33 |
| Austral Union Conference | 46,516 | 25 | 18 | 83 |
| East Brazil Union Mission | 15,362 | 76 | 12 | 53 |
| Inca Union Mission | 6,473 | 98 | 2 | 45 |
| South Brazil Union Conference | 36,014 | 20 | 15 | 36 |
| Australasian Union Conference | 268,585 | 37 | 33 | 32 |

Recapitulation

| | | | | |
|--|-------------|----|----|----|
| North American Unions, 12 | \$3,918,515 | 14 | 40 | 87 |
| European Division Conference, 2,689,936 | 19 | 49 | 43 | |
| Far Eastern Division Conference 48,790 | 01 | 6 | 33 | |
| South American Division Conf. 104,367 | 19 | 12 | 01 | |
| African Division Conference 62,552 | 17 | 23 | 12 | |
| Australasian Union Conference 268,585 | 37 | 23 | 32 | |
| Southern Asia Division Conference 22,754 | 50 | 21 | 01 | |
| Miscellaneous 79,962 | 47 | 11 | 55 | |

Totals

| | | | | |
|-----------------------|-----------|----|----|----|
| North America | 3,918 515 | 14 | 40 | 87 |
| Outside North America | 3,276,947 | 90 | 36 | 58 |
| Grand Total | 7,195,463 | 04 | 38 | 80 |

From this report we gather that the average amount of tithe for each of the 185,450 members of the Seventh-day Adventist Church of the world for the year 1920 was \$38.80. It must be understood that this average does not include gifts for missions, either home or foreign. It does not include the gifts of any other moneys for religious work of any description. This more than seven million dollars represents only the tithe given for the support of the gospel ministry.

Thus we see how the tithing system was revealed from the word of God, and what a wonderful blessing it has been to the cause of God and to those who have obeyed the light. While these millions of dollars represent a large amount of money, when we consider that most of the people are poor, still we believe that if every individual believer in God's cause paid an honest tithe there would be yet other millions for the work.

The vision that was shown concerning the tithe has surely come to pass. What if the church of Christ should all be faithful to the requirements of God?

Mrs. White wrote on this subject as follows:

"Rob not God by withholding from Him your tithes and offerings. It is the first sacred duty to render to God a suitable proportion. Let no one throw in his claims and lead you to rob God. Let not your children steal your offering from God's altar for their own benefit."—*"Testimonies for the Church," Vol. I, page 221.*



S. D. A. TABERNACLE, BATTLE CREEK, MICH.
DEDICATED APRIL 20, 1879; BURNED JANUARY 7, 1922

GOD'S WORK SAVED

It is interesting in studying the ways of God to see how the Lord wonderfully works in behalf of His church, and the simple means He often uses in accomplishing His purposes.

When the king of Syria planned to destroy God's people, the Lord interposed in their behalf and revealed to the prophet Elisha the plans which were being devised in the king's bedchamber for Israel's destruction. It seemed so singular to the king that as secret as he endeavored to keep his plans, Israel should know all about them, and the generals of the armies of God's people were thus able to gain much advantage. He felt sure that there must be a spy in the camp of Syria, and told his counselors so at one of the secret meetings. Some one of his cabinet who had known of the work of the prophet Elisha told the king of Syria:

"None, my Lord, O king: but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber." II Kings 6:12. God was revealing to the prophet what was transpiring in the secret council of the king's meeting, and he made known to the Israelitish king these plans in order to avert the destruction of God's people.

"During the year 1890, much thought had been given

by leading men connected with the management of the Review and Herald Publishing Association [at Battle Creek], to a proposal for the consolidation of the work of the publishing houses under one board of control. The proposed union of the publishing interests was advocated as a means of securing unity, economy, and efficiency. At the same time the hope was expressed that at no distant day all the sanitariums might be brought under one ownership and control. By the same ones who advocated consolidation of the publishing houses and the medical institutions, the theory was advanced that the surest way to establish confidence in the work that Seventh-day Adventists were doing was to strengthen the institutions at headquarters, by providing them with large and substantial buildings with ample facilities."—*"Life Sketches,"* edition 1915, pages 311, 312.

Doubtless to the men at that time there may have seemed good reasons why this should be done. Perhaps they felt that if a few men in Battle Creek could control and own all that belonged to the denomination, the work of God would make greater progress.

Of Mrs. White's movements during the summer of 1890, we read:

"Mrs. White devoted much of her time to writing. In October she was urged to attend meetings in Massachusetts, New York, Virginia, and Maryland. After a few days spent in Adams Center, N. Y., she attended a general meeting in South Lancaster, Massachusetts. On the journey from South Lancaster to Salamanca,

N. Y., she caught a severe cold, and found herself at the beginning of the Salamanca meeting much wearied as the result of ten days' arduous labor at South Lancaster, and heavily burdened with hoarseness and a sore throat."

"At the home of Brother Hicks, where she was entertained, she was visited by an old lady who was violently opposed in her Christian life by her husband. This interview lasted an hour. After this, weak, weary, and perplexed, she thought to retire to her room and pray. Climbing the stairs, she knelt by the bed, and before the first word of petition had been offered, she felt that the room was filled with the fragrance of roses. Looking up to see whence the fragrance came, she saw the room flooded with a soft, silvery light. Instantly her pain and weariness disappeared. The perplexity and discouragement of mind vanished, and hope and comfort and peace filled her heart.

"Then losing all consciousness regarding her surroundings, she was shown in vision many things relating to the progress of the cause in different parts of the world, and the conditions which were helping or hindering the work.

"Among the many views presented to her, were several showing the conditions existing in Battle Creek. In a very full and striking manner, these were laid out before her.

"Tuesday forenoon, November 4, was the time set for the departure from Salamanca. In the morning Elders A. T. Robinson and W. C. White called to see what

Mrs. White had decided to do. Then she told them of her experience of the evening before, and of her peace and joy through the night. She said that during the night she had no inclination to sleep, for her heart was so filled with joy and gladness. Many times she had repeated the words of Jacob; 'Surely the Lord is in this place, and I knew it not.' 'This is none other but the house of God, and this is the gate of heaven.' Gen. 28: 16, 17.

"She was fully decided to attend the meetings according to appointment. Then she proposed to tell the brethren what had been shown her regarding the work in Battle Creek, but her mind immediately turned to other matters, and she did not relate the vision."—*"Life Sketches,"* edition 1915, pages 309-311.

We here wish to introduce a statement from Elder A. T. Robinson concerning that vision.

"One morning Sister White called her son and me to her room, and stated that a scene had been presented to her the night before, that she wished to relate to us.

"For some reason her mind seemed to turn to other subjects, and after leaving I remarked to Elder White that his mother had evidently forgotten to tell us what had been presented to her the previous night. Elder White said that he had also noticed the fact."

"The General Conference for 1891 was held in Battle Creek, March 5-25. Sunday forenoon, March 15, the committee of twenty-one appointed at the preceding General Conference to consider the consolidation of the publishing interests, presented its report. The com-

mittee spoke favorably of the objects to be gained by consolidation, but advised that the conference move cautiously. They then proposed that the General Conference Association be reorganized, with a view to its eventually securing control of all the publishing work of the denomination.

"In harmony with the advice of this committee, the General Conference Association, intended at first as an agency for the holding of church property, was reorganized with a board of twenty-one members, and was given control of many lines of work, of which publishing interests stood first."—*"Life Sketches,"* edition 1915, page 313.

Men had planned, men had devised, and men had carried through a program which they thought would give this work a great impetus in the world. The masses had confidence in these men, and all doubtless felt they were doing the best they knew how for the advancement of the work of God in the earth.

In speaking of this same General Conference, Elder A. T. Robinson says:

"At the General Conference held in Battle Creek the following winter (the winter after the Salamanca meeting), Sister White spoke one Sabbath forenoon to a very large congregation in the Tabernacle, using as her text, 'Let your light so shine before men that they may see your good works, and glorify your father which is in heaven.' The whole discourse was a powerful appeal for the Seventh-day Adventists to hold forth the distinctive features of their faith. Three different times

during this sermon, she remarked, 'A scene was presented before me at the Salamanca meeting that I wish to relate.' But each time her mind seemed to be confused, and she did not relate the matter. The third time she added, 'But I will have more to say about that at some other time.'"

Leaving this phase of the work for a time, the consolidation of the publishing work, we will consider another feature in connection with this particular General Conference.

"Early in the meeting an effort had been made by the officers of the National Religious Liberty Association and the representatives of the *American Sentinel*, to come to an agreement regarding policies and plans. To this end a joint council was arranged to be held Saturday night, March 7, after the regular meeting in the Tabernacle.

"At this council meeting, men with strong convictions and fixed determination expressed their views and feelings very freely, and at last the representatives of the National Religious Liberty Association voted that unless the policy of the *American Sentinel* was changed, the association would establish another periodical to be its organ. This joint meeting continued till after one o'clock in the morning."—*"Life Sketches,"* edition 1915, pages 313, 314.

Of this same meeting, Elder Robinson writes:

"That evening after the Sabbath was passed, a rather remarkable meeting was held in the Review Office chapel. It was a meeting of those especially interested

in the publication of the *American Sentinel*. There was a very warm discussion concerning the matter that should appear in the *American Sentinel*, one party claiming that such subjects as the Sabbath question, the signs of the times, the state of the dead, and other prominent features of our faith should be eliminated from the paper, as it would tend to prejudice the minds of influential men of state, to whom the paper was being sent. The other party held just as strenuously to the opinion that the mission of the *Sentinel* was to proclaim the message in all its phases. The meeting continued till after midnight, and ended in a vote being taken to drop the *American Sentinel* as the organ of the Religious Liberty Association, and start a new paper, unless the *American Sentinel* would modify its attitude."

"Sabbath, March 7, was a day of deep solemnity. In the forenoon Elder Haskell spoke on the world-wide proclamation of the gospel. . . .

"In the afternoon Mrs. White spoke on the importance of preaching the word and the danger of covering up, and keeping in the background the distinctive features of our faith, under the impression that prejudice will thereby be avoided. If there is committed to us a special message, as we believe, that message must go, without reference to the customs or prejudices of the world, not governed by a policy of fear or favor."

"Two or three times during the discourse she began to tell the story of her experience at Salamanca, and each time she hesitated, and leaving the story untold proceeded with other lines of thought. This discourse

made a profound impression on the large congregation.

"Late in the afternoon a ministers' meeting was held in the east vestry of the Tabernacle. Mrs. White was present and pleaded for a deeper consecration. At the close of this special meeting she was asked by Elder O. A. Olsen if she would attend the ministers' meeting Sunday morning. She replied that she had done her part, and would leave the burden with him. Then it was planned that Elders Olsen and Prescott should lead the meeting.

"Sunday morning about 5:20, Brethren A. T. Robinson, W. C. White, and Ellery Robinson were passing Mrs. White's residence on their way to the early meeting. They saw a light in her room, and her son ran up to inquire about her health.

"He found her busily engaged in writing. She then told him that an angel of God had wakened her about three o'clock, and had bidden her go to the ministers' meeting and relate some things shown her at Salamanca. She said that she arose quickly, and had been writing for two hours.

"At the ministers' meeting an earnest season of prayer had just closed when Mrs. White entered with a package of manuscripts in her hand. With evident surprise Elder Olsen said: 'We are glad to see you, Sister White. Have you a message for us this morning?'

"'Indeed I have,' was her reply. She then said that it had not been her plan to attend the morning meeting, but she had been awakened very early, and instructed

to prepare to relate to the brethren some things shown her at Salamanca.

"She told briefly the story of her experience at the Salamanca meeting, and said that in the vision given her there the Lord had opened before her the condition and perils of the work in many places. Warnings were given her which she was commanded to present to men in responsible positions. Especially in Battle Creek great perils surrounded the work, but men knew it not, because impenitence blinded their eyes.

"With regard to one occasion, her guide said, 'Follow me,' and she was ushered into a council meeting where men were advocating their views and plans with great zeal and earnestness, but not according to knowledge. One brother stood before the council with a paper in his hand, and criticized the character of its contents. The paper was the *American Sentinel*. Pointing to certain articles, he said, 'This must come out, and that must be changed. If the *Sentinel* did not contain such articles as these, we could use it.' The articles pointed out as objectionable were upon the Sabbath and the second coming of Christ.

"With clearness Mrs. White spoke of the views and the attitude of the chief speakers in this council meeting. She referred to the harsh spirit manifested by some, and to the wrong positions taken by others. She closed her remarks with a most earnest appeal that all should hold forth the truth in its perfection, and that the watchman should give the trumpet a certain sound. A solemn conviction rested upon the assembly, and all felt that

they had been listening to a message from heaven.

"Elder Olsen was bewildered, and knew not what to say. He had not heard of the special committee council which had been continued into the early hours of that very morning, and which had closed less than two hours before the angel bade Mrs. White tell the vision given her four months before, in which this very meeting was minutely described. But he had not long to wait for an explanation. Soon the men who had been in the council of the night before arose and testified regarding their committee meeting.

"One said: 'I was in the meeting last night, and I am sorry to say I was on the wrong side. And I take this early opportunity to place myself on the right side.'

"The president of the National Religious Liberty Association bore a clear testimony. He said that the night before, a number of brethren had met in his room at the Review Office, and there discussed the very matters just referred to by Mrs. White. Their deliberations had continued till after one o'clock in the morning. He said he would not undertake to describe the meeting. That was unnecessary, because the description as given by Mrs. White was correct, and more exact than he could give it. He freely acknowledged that the position he had held was not right, and that he could now see his error.

"Another brother stated that he had been in the meeting, and that the description given by Mrs. White was true and correct in every particular. He was profoundly thankful that light had been given, because the differ-

ences of opinion had created a very serious situation. He believed that all were honest in their convictions, and sincerely desired to do what was right, yet their views were at variance, and they could not agree. Others who had been present at the late committee council over the *Sentinel*, bore testimony that the meeting had been correctly described by Mrs. White." — "*Life Sketches*," edition 1915, pages 314-318.

Elder Robinson states that

"One brother arose and said, 'Sister White, I was the one who arose and made the canvass for the *Sentinel*. The meeting you have referred to was held in the Review Office chapel last night.' The expression that came over Sister White's face, as she turned and said in a tone of puzzled inquiry, 'Last night!' I shall never forget."

"Other testimonies were borne, expressing thankfulness that light had been given on this question which was attended with so much perplexity. They also expressed their gratitude that the message had been given in such a way that all could see not only the wisdom of God in the message, but also the goodness of God in sending it at such a time that none could doubt its being a message from Heaven.

"This experience confirmed the faith of those who believed, and deeply impressed those who had felt that their own experienced judgment about business matters was safer to follow than the plans for the distribution of responsibility and the establishment of many centers of influence that had been called for by their brethren in the

field and by the Testimonies."—*"Life Sketches,"* edition 1915, page 318.

Elder A. T. Robinson well expresses the thought when he says:

"This experience made a lasting impression upon my mind. Had Sister White related this scene, either to Elder White and me at Salamanca, or in the Tabernacle to the congregation assembled that Sabbath morning, it would have been apparently untrue. She was undoubtedly restrained by the Spirit of the Lord from relating this scene until the meeting referred to had been held."

In writing further about that vision at Salamanca, Mrs. White says:

"I was taken out of and away from myself to assemblies in different States, where I bore decided testimony of reproof and warning. In Battle Creek a council of ministers and responsible men from the publishing house and other institutions was convened, and I heard those assembled, in no gentle spirit, advance sentiments and urge measures for adoption that filled me with apprehension and distress.

"Years before I had been called to pass through a similar experience, and the Lord then revealed to me many things of vital importance, and gave me warnings that must be delivered to those in peril. On the night of November 3rd, these warnings were brought to my mind, and I was commanded to present them before those men in responsible offices of trust, and to fail not nor be discouraged. There were laid out before me some things I could not comprehend: but the assurance

was given me that the Lord would not allow His people to be enshrouded in the fogs of worldly skepticism and infidelity; bound up in bundles with the world; but if they would only hear and follow His voice, rendering obedience to His commandments, He would lead them above the mists of skepticism and unbelief, and place their feet upon the Rock, where they might breathe the atmosphere of security and triumph.

"While engaged in earnest prayer, I was lost to everything around me; the room was filled with light, and I was bearing a message to the General Conference. I was moved by the Spirit of God to make a most earnest appeal; for I was impressed that great danger was before us at the heart of the work. I had been, and still was, bowed down with distress of mind and body, burdened with the thought that I must bear a message to our people at Battle Creek, to warn them against a line of action that would separate God from the publishing work."

"He who wept over impenitent Israel, . . . looked upon the heart of the work at Battle Creek. Great peril was about the people, but some knew it not. Unbelief and impenitence blinded their eyes, and they trusted to human wisdom in the guidance of the most important interests of the cause of God relating to the publishing work. In the weakness of human judgment, men were gathering into their finite hands the lines of control, while God's will, God's way and counsel, were not sought as indispensable. Men of stubborn, iron-like will, both in and out of the office, were confederating together, determined to drive certain measures

through in accordance with their own judgment.

"I said to them, 'You can not do this. The control of these large interests can not be vested wholly in those who make it manifest that they have little experience in the things of God, and have not spiritual discernment. The people of God throughout our ranks must not, because of mismanagement on the part of erring men, have their confidence shaken in the important interests at the great heart of the work. . . . If you lay your hands upon the publishing work, this great instrumentality of God, to place your mold and superscription upon it, you will find that it will be dangerous to your own souls, and disastrous to the work of God. It will be as great a sin in the sight of God as was the sin of Uzzah when he put forth his hand to steady the ark.' "

"No confederacy should be formed with unbelievers; neither should you call together a certain chosen number who think as you do, and who will say Amen to all that you propose, while others are excluded, who you think will not be in harmony. I was shown that there was great danger of doing this."—*"Life Sketches,"* edition 1915, pages 319-321.

Thus we see that a number of years before this attempted consolidation of the publishing work and the medical work, Mrs. White was shown the whole import of this matter. When she attempted to tell what she saw on several occasions she was not permitted to, until after the attempt was made to carry out the human policy which would have brought such disaster. Thus God saved His work through His prophet.

LOOKING FAR AHEAD

ON the 3rd of January, 1875, Mrs. White had a remarkable experience in the city of Battle Creek, Michigan. The effect of this has been far reaching, for on that occasion she had a wonderful vision in which she was shown many things, and she made at that time some interesting statements which had a very striking fulfillment.

"During the last of December," writes Elder W. C. White, who was present when Mrs. White had this unusual experience, "a very severe influenza prostrated many in Battle Creek. Mother was the last of the family to be attacked, and after three or four days, during which the disease usually run its course, when we looked for her to recover, she did not improve, and the doctor said there was great danger of pneumonia. This was just at the beginning of the most important week of the general meeting, and father felt that it would be a great loss to the meeting if mother's testimony was not borne. So he followed the plan of former years, and called the elders of the church to pray for her healing. I shall never forget the solemnity of the occasion.

"Mother had been brought from her sick-room down into the parlor. . . . Elder Uriah Smith and Elder J. H. Waggoner came up from the Review Office with

father, and several of the members of our family were permitted to be present during the season of prayer. Elder Waggoner prayed, then Elder Smith, and then my father. It seemed that heaven was very near to us. Then mother undertook to pray, and in a hoarse, labored voice, she uttered two or three sentences of petition. Then her voice broke clear and musical, and we heard the ringing shout, 'Glory to God!' We looked up and saw that she was in vision. Her hands were folded across her breast, and her eyes were directed intently upward. Her lips were closed. Apparently there was no breathing, although the heart continued its action. As she looked intently upward, an expression of anxiety came into her face. She threw aside her blankets and, stepping forward, walked back and forth in the room, wringing her hands she said; 'Dark! Dark! All dark! So dark!' A little later she said: 'A light! A little light! More light! Much light!'

"This we understood afterward when she described the condition of the world as it was presented to her, enshrouded in the mists and fog of error, of superstition, of false tradition, and worldliness; and while she looked intently upon this scene, she saw little lights glimmering up through the darkness. These lights increased in power. They burned brighter, and they were lifted higher; and each one lit other lights, which also burned brightly until the whole world was lighted."

Nearly twelve years after she had this vision, Mrs. White attended "The fourth European Missionary Council" "in Great Grimsby, England, September 27 to

October 4, 1886. The reports of the laborers showed that great difficulties were attending every branch of the work. One morning, before the meeting, a group of workers gathered about the stove in the meeting-hall, and related some of their experiences and disappointments. . . . In their efforts to do house-to-house work, the doors of the best homes did not open to the Bible worker; and in the houses where the doors opened readily, minds were slow to comprehend the importance of obedience to unpopular truths. "What can be done?" was the inquiry."

"During the early days of the council, one of the speakers, after referring to some of the barriers to the progress of the message, appealed to Mrs. White to state her views as to what more could be done, and if there might be expected changes in the conditions under which the laborers were struggling.

"In answer to this question, Mrs. White said that there would come changes that would open doors that were closed and barred, changes in many things that would alter conditions and arouse the minds of the people to understand and appreciate present truth. Political upheavals would come, and changes in the industrial world, and great religious awakenings, that would prepare minds to listen to the third angel's message. 'Yes, there will be changes,' she assured them, '*but nothing for you to wait for.* Your work is to go forward, presenting the truth in its simplicity, holding up the light of truth before the people.'

"Then she told them how the matter had been pre-

sented to her in vision. Sometimes the multitudes in our world, to whom is sent the warning message from the word of God that Christ is soon coming, were presented to her as enveloped in mists and clouds and dense darkness, even as described by Isaiah, who wrote, 'Behold the darkness shall cover the earth, and gross darkness the people.' Isa. 60:2.

"As in the vision she looked upon this scene with intense sorrow, her accompanying angel said, 'Look ye,' and as she looked again, there were to be seen little jets of light, like stars shining dimly through the darkness. As she watched them, their light grew brighter, and the number of lights increased, because each light kindled other lights. These lights would sometimes come together as if for the encouragement of one another; and again they would scatter out each time going farther and lighting more lights. Thus the work went on, until the whole world was illuminated with their brightness.

"In conclusion, she said: 'This is a picture of the work you are to do. "Ye are the light of the world." Matt. 5:14. Your work is to hold up the light to those around you. Hold it firmly. Hold it a little higher. Light other lights. Do not be discouraged if yours is not a great light. If it is only a penny taper, hold it up. Let it shine. Do your very best, and God will bless your efforts!' "—*"Life Sketches,"* edition 1915, pages 291-295.

Thus it is seen that the vision she had January 3, 1875, was partially fulfilled in the work to be done in England. Here we have the application of the lights

she saw while having that experience in Battle Creek. In her application of the lights, she referred to lighting "a penny taper;" and it is interesting to note what a significance there is attached to this expression, and the part it played in the remarkable fulfilment of the utterance she made in vision in 1875, when she said, "A light! A little light! More light! *Much* light!"

It was found that in doing work in Great Britain the people had success in selling in the homes a penny weekly. These penny papers were sold by the lay members as rapidly as the believers could be encouraged to go out with them. To many, however, this work seemed a slow process in placing the message before the millions of the United Kingdom and all Europe. This doubtless was what led the workers to inquire if any changes would come that the work might go with greater rapidity. In answering the question in the affirmative, Sister White told them the vision she had twelve years before about the lights.

"In the official reports of the progress of the third angel's message in Great Britain, frequent acknowledgment has been made from time to time of the influence that the sale of penny periodicals has had on the development of a strong constituency in that field of labor. 'Publications have been sent to all parts of the kingdom,' the workers reported in 1888, 'and faithful souls are being aroused to embrace the truth, and scores are candidly investigating it.'

"At the 1895 General Conference, it was stated that 'the average weekly sales of *Present Truth* [This is the

penny paper referred to] . . . have run from nine thousand to ten thousand.' 'Nothing that has been done in Great Britain has had such marked effect on the people as the circulation of this paper.' . . . And in 1907 the brethren from Europe were rejoicing in a still larger circulation of their missionary journal. "The *Present Truth* has an average circulation of thirteen thousand copies weekly,' they declared, 'and many are coming to a knowledge of the truth in reading this medium.' "—"Life Sketches," edition 1915, page 295.

The Seventh-day Adventist statistician in his annual report of 1920, states that during that year the British publishing house sold over 165,000 worth of literature; and in the same time he informs us there were nearly thirty-five hundred church members who contributed for home and foreign work more than one hundred ninety thousand dollars, through the four organized conferences; namely, South British Conference; Welsh Midland Conference, North British Conference, Irish Mission.

Similar success has been obtained in the Scandinavian lands and also other European countries, which clearly shows the singular fulfilment of that prediction of the "lights" she spoke of in the vision in Battle Creek in 1875. That political changes have come which prepared the minds of the people to receive this message is evident from the fact that during the "World War" which hit Europe so hard between 1914 and 1918, there was a net gain of more than twenty thousand believers, above the losses sustained by war and from other causes.

At the beginning of the war there were thirty thousand church members; at the close of the carnage there were over fifty thousand. We see the realization of what was foretold.

"Returning to the story of the vision," says Elder W. C. White, "After her exclamatory remarks regarding the lights, she sat down in her chair for about ten minutes. Then, after three long, deep breaths, she resumed her natural breathing, and her eyes rested upon the company that had been assembled in prayer. Father kneeled by her side, and spoke in her ear, saying, 'You have been in vision, Ellen.' She said, 'Y-e-s,' and her voice sounded far away, as though she were speaking to some one in another room. Father said, 'Were you shown many things?' She replied, 'Yes.' He said, 'Would you like to tell us about them now?' 'No, not now.' So the company was dismissed, and she was taken back to her room.

"Father hastened down to the office of the *Review and Herald* to meet the persons who were coming in from the East and the West to attend the general meeting. About sundown he came up from the office through the snow, for it had been snowing heavily during the afternoon. He threw off his coat, . . . and hastened up to mother's room. After a few words of inquiry about her health, he said, 'There is to be an important meeting in the church tonight. Do you wish to attend?' She said, 'Certainly.' She was dressed for the meeting. She put on her heavy winter clothing, and with father walked down through the snow to the meeting-house.

"At the opening of the meeting, Elder Uriah Smith gave a short address of welcome to those who had recently come to the meeting. Following this, father told the story of mother's sickness and healing, and of the vision. Then mother arose and spoke about twenty minutes regarding the duties of the time in which we live, . . . and the necessity of broader plans, that this work might be done quickly."

"During the next day, mother spoke about three quarters of an hour, and in her remarks she pointed out with great emphasis the necessity of our taking broader views regarding the work which God had given us to do, and the necessity of laying broader plans for the education of home and foreign workers. She said that our movements in sending workers to foreign fields were altogether too slow.

"She told of companies she had seen in different parts of the world studying the Bible, finding there the promise of Christ's soon return to redeem His people, and also of the conviction of these Bible students regarding the sacredness of the seventh-day Sabbath. She saw little companies here and there, keeping the Sabbath without knowing that there were any other Sabbath-keepers in the world; and she told us that as we heard of such companies it would be our duty as quickly as possible to send experienced ministers to labor among them teaching them the way of truth more fully. Otherwise there would arise disagreements between them, and they would become discouraged and give up the faith.

"She also stated that the time was not far distant when

we would send ministers to many foreign lands, that God would bless their labors, and that in many places in foreign lands, there would spring up a work of publishing the present truth. She said, 'I saw printing-presses running in many foreign countries, printing periodicals, and tracts and books containing the present truth regarding the sacredness of the Sabbath and the soon coming of Christ.'

"At this point father interrupted her, and said, 'Ellen, can you tell us the names of some of the countries?' She hesitated a moment, and then said, 'N-o, I do not know the names. The picture of the places is very clear, and if I should ever see them, I should recognize them; but I did not hear the names, except one. I remember the angel said, "Australia."'

"After this she spoke regarding the necessity of our educating men for foreign lands."

Note the interesting things she saw in vision. She saw different companies keeping the Sabbath who had never heard of Sabbath-keepers. They accepted the truth from the study of the Scriptures. If workers were not able to reach these companies soon, the people would differ among themselves and give up the faith.

Many workers would soon be sent to foreign lands, God would bless their efforts, and publishing houses would be planted in many lands.

She saw printing-presses in countries outside the United States. She would recognize them when she saw them. She remembered particularly the angel said, "Australia."

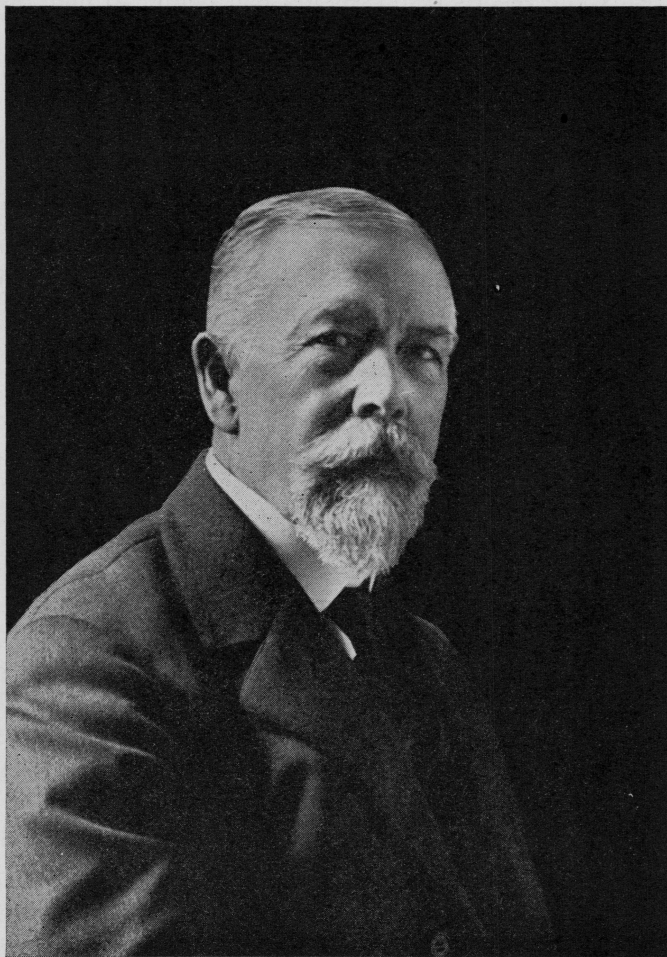
Before we proceed to the consideration of the accomplishment of these things foretold, we herewith give the testimony of another who was at that same meeting in the church in Battle Creek, Mich., when this remarkable vision was narrated. Elder S. N. Haskell writes:

"In 1874, before we as a people had ever sent a missionary to Europe, I visited Indiana and became acquainted with a Brother Parmelee who related to me how the children in Sweden preached the coming of the Lord in 1844."

"I returned to Battle Creek, Michigan, and reported the incident to every one I came in contact with among our people. On the next Sunday night Sister White preached, and in her discourse she went on to state that she had seen large companies observing the seventh day as the Sabbath in different countries of Europe and that children preached as in 1844. . . . She also saw publishing houses established in different countries. While giving a vivid description of what she saw, her husband interrupted her and asked her in what countries she saw publishing houses. She stopped, and thought a moment, and then said that she remembered 'the angel said "Australia."'

With reference to the fulfilment of these prophecies, we note the following:

"Not long after this meeting," writes Elder W. C. White, "we learned of groups of Sabbath-keepers in Germany. The largest companies were in Vohwinkle and Elberfeld. After hearing of them, it was some time before we were able to send a teacher among them, and



ELDER W. C. WHITE, SON OF MRS. E. G. WHITE

already the results of dissension had begun to manifest themselves. However, the earnest labors of some who had long experience in ministerial work brought a degree of unity and harmony, and from among the young men in this company some have entered the field as preachers, and have been very effective workers."

Many, many companies have been found in various parts of the world who have begun the observance of the Sabbath from the study of the Scriptures alone, and a number of reports have come telling of such companies waiting for more light to be brought to them from the word of God.

What Mrs. White saw in the year 1875 has been repeatedly fulfilled, and her prediction of many companies keeping the Sabbath who never saw Sabbath-keepers before has been repeatedly verified. Companies have been found in Africa, in sections of Asia, as well as in other lands.

The first missionary to foreign lands was sent to Europe in 1874. Since that time hundreds of men and women have been sent to all parts of the world. "From 1911 to 1920, twelve hundred nine missionaries were sent out, three hundred ten of them in the year last named, to thirty-six different sections of the world." This phase of the prediction has been abundantly fulfilled.

"In August, 1885," continues Elder W. C. White in his narrative, "Mrs. White, accompanied by her son, W. C. White, and by Miss Sarah McEnterfer, her secretary and traveling companion, sailed from Boston, Mas-

sachusetts, and spent two years in laboring in England, France, Switzerland, Germany, and Scandinavia. They arrived in Basel, (Switzerland) late in the evening and the next morning Mrs. White was shown the departments of the new publishing house at 48 Weiherweg."

"When Mrs. White and her party reached the publishing house, Elder Whitney said, 'Look at our meeting-hall before going upstairs.' It was a fine room on the first floor, well lighted and well furnished. Mrs. White looked searchingly at all features of the place, and said, 'It is a good meeting-hall. I feel that I have seen this place before.'

"Not long after this those parts of the building occupied by the printing business were visited. When the press-room was reached, the press was running, and Mrs. White said, 'I have seen this press before. This room looks very familiar to me.' Soon the two young men who were working in the press-room came forward, and were introduced to the visitors. Mrs. White shook hands with them, and then inquired, 'Where is the other one?'

" 'What other one?' Elder Whitney asked.

" 'There is an older man here,' Mrs. White replied, 'and I have a message for him.'

"Elder Whitney explained that the foreman of the press-room was in the city on business."

"It had been a little more than ten years since Mrs. White, in relating before a large audience in the Battle Creek church what had been shown her in vision regarding the work to be done in many foreign lands, had said

that she had seen printing-presses running in many foreign countries, printing periodicals and tracts and books on present truth for the people of these countries. . . . She stated that although she could not name the countries, she would recognize the places should she ever see them, because the picture was very distinct in her mind."—*Life Sketches*, edition 1915, pages 282, 283.

In speaking of this incident, Elder W. C. White says:

"This was the first fulfilment of her statement that if she should see the places where the presses were running, she would recognize them."

The singular thing about this recognition is that when she saw the office and the men, she missed one of the employees. How wise God is in dealing with His children. That her recognition of places may not be deceptive, of her own accord she made inquiry for a person who was a total stranger to her, an individual whom she had never met in her life save as she saw him in vision.

"A few months later, we visited Christiania, Norway, and when we entered the new publishing house, mother said, 'This place seems very familiar to me. I have seen this before.' When she reached the press-room, she said, 'I have seen these presses before. This is one of the places shown me years ago where publications were being issued in the countries outside of the United States.' "

"In the autumn of 1891, mother sailed for Australia, where she labored eight years. She reached Melbourne the first week of 1892, and when she entered the publish-

ing house in North Fitzroy, she spoke of the building, its different parts, and its uses as though she had been acquainted with the place for years. When she entered the press-room, she said, 'I have seen this place before. I have seen these presses, and I know the conditions existing among the workers in this department. There is a lack of unity here, a lack of harmony.'

"Not long afterward she wrote words of counsel to the workers in the office, and especially to those in the press-room, which, when heeded, brought about important changes. One of these reproofed was her own nephew who, in studying the reproof, decided there was not only a need of change in his spirit, but in his work. He entered the colporteur work, doing Bible work from house to house, and gained a very blessed experience in winning souls to Christ.

[Signed] "W. C. WHITE."

Thus we see that everything she said she saw on January 3, 1875, at Battle Creek, Michigan, had a literal fulfilment, and not one word of the predictions made at the time she had the vision had failed. The many things foretold all came to pass. The Lord certainly is in this work.

SECRET ORGANIZATIONS

Glendale, California, June 17, 1920.

MY DEAR BROTHER GILBERT:

Your letter is received, and I have arisen at 5:15 A. M. to try to comply with your request to write out some "Happenings" along the journey to and through Australia which clearly show that Sister E. G. White possessed the prophetic gift. To us who lived and traveled with her, it was as real as our own existence. "Do I believe the Testimonies were inspired of the Spirit of God?" You might just as consistently ask me if I believe I am alive, or that I live and breathe. For these things were just woven into our daily experiences, as commonly and as naturally as meeting people and conducting meetings and going to places and meeting appointments, etc., etc. They just came along with the other daily experiences. For example:

Mrs. Starr and I preceded Sister White and party to Honolulu, H. I. We spent seven weeks there. We got well acquainted with all the members of our church, and with the citizens. Sister White spent a part of one day only there, while her boat was in the harbor. She spoke to a large audience at night in the Y. M. C. A. Hall. Immediately on leaving Honolulu she wrote a testimony to this church, telling of its condition, and

pointing out reformatations needed in individual members. She knew them much better than we did, and in every case she described them absolutely true to the situation. She said the church and its condition had been presented to her in a vision given at Salamanca, New York in November, 1890. This was November, 1893.

On our arrival in New Zealand we went north to Kaeo. Here she said to us, "I have been here before, everything in this house is familiar to me." This was the home of the elder of the church. A few days later the wife of the elder told us that she now believed the Testimonies for Sister White had related to her conversations word for word which had passed between herself and her husband in their dining-room years before, and described accurately and in detail what happened when her husband and she both gave way to their tempers. Sister White told her she saw and heard it all when she was in Switzerland six or eight years before. The relation of this vision led to the conversion of this man and his wife.

While on the ocean Sister White related a dream to us which she said presented the spiritual condition we would find existing in Melbourne, Australia, as we should meet the people in our first meetings. In the dream she said we were all at a basket dinner in the woods, and the people brought their contributions of sandwiches, cakes, pies, fruit, etc., and dumped them together into a large hollow log that was placed conveniently to serve as a table. Some would place nicely prepared foods in an orderly way, and others would

throw in their food, mingled with banana skins, apple parings, and peach pits, etc., Sister White said she protested to them against such a disorderly proceeding, but they affirmed that it was all right, that the food all went down the same way, and everything would be right in the end. "Now," she said, "when you get into the meetings you will listen to testimonies from individuals that are as clear-cut and clear in the message for this time as nicely prepared sandwiches or pie and cake, while others will throw in their testimonies gained in the Salvation Army and elsewhere, that will be as banana skins and peach pits, and they will be unable to see any difference and we will have to labor hard to get them to discern between the work wrought by the Spirit of God in connection with the truth of His word for this time, and the cheap experience gained elsewhere."

On reaching the conference at Melbourne we found exactly this condition, and worked hard for many days to lift a higher standard. We often spoke of the vision of the picnic dinner, and rejoiced as we saw the people gaining a deeper experience.

At Melbourne Sister White urged Elder W. C. White and me to work earnestly for Brother N. D. Faulkhead who was then secretary-treasurer of the Signs Publishing Company, stating that he was in great danger of giving up the truth. Elder Daniells had already spoken to us of this man, stating that he was a valuable man to the work, but was losing his spirituality. Sister White at this time made no mention to us of having any

special light or information regarding this case.

A few weeks later Elder W. C. White wrote his mother at Adelaide, South Australia, stating that the Echo Publishing Board were contemplating asking for N. D. F.'s resignation, and inquired if she had any advice to give in the matter. She immediately telegraphed her reply. "Do nothing in F's case until I return. I have light on that matter."

She hurried back to Melbourne, stopping Sabbath at Ballarat, Victoria, one hundred miles distant, reaching St. Kilda Road, where we were all living at the college, on Sunday morning. On her arrival, she found the college board in session. At its close, at about 6 p. m. she requested me to ask Brother F. to call at her apartment, which he did. After several hours' conversation, he came out stating emphatically and with much joy and emotion, "I have had a message from the Lord. I know it is from the Lord." He repeated these statements many times over to the various employees of the Echo Publishing Company. He stated that Sister White said that while she was in Switzerland several years before, matters relating to Australia had been presented before her and among others she saw his face and knew him as soon as she met him in Melbourne. She knew that he was the one whom she had seen who was losing his love for the truth and the message, and was becoming absorbed in the interest of the Masonic Lodge. She saw him dressed in his regalia as Worshipful Master. She saw him dropping small coins into the missionary box on Sabbaths and large coins into the treasury of the

lodge; she saw him being initiated into the Royal Arch degree, and heard the secret vow he took and repeated it to him and gave him the secret sign of the order.

This to him was most convincing, as he said he had prayed earnestly that if the Lord had a message for him through the spirit of prophecy that He would give him a sign that He was speaking, and he said the Lord did it. "She gave me the secret sign of the order I had just taken, for I knew Sister White had no means of knowing it but by revelation."

He also stated that Sister White told him she saw that he was "unequally yoked together with unbelievers," that when he would leave the lodge room at ten o'clock at night these men whom he called "brethren," many of them, would put the tables together and drink liquor, play cards, and blaspheme the name by which he was called, and they would continue this until the small hours of the morning. This he affirmed was absolutely true, as he had been notified by the owners of the hall that these proceedings would have to cease, as the neighbors were being annoyed by the noisy conduct of these members.

I heard Sister White at a public conference a few days later, address this man as follows:

"Brother F., you were presented to me as a man standing upon the brink of a dreadful precipice, and I greatly feared you would go over. I feared to call out to you and warn you, lest you should jump to your ruin. An angel of God stood by, and I asked him what we could do to save you. He replied '*Give him the password.*'"

‘What is the password?’ I inquired. ‘The password into the heavenly society is Jesus Christ, and Him crucified. Tell him to break with masonry and choose Jesus Christ.’ ” Brother N. D. F. replied, “I will do that very thing.”

Freemasonry Experience of N. D. Faulkhead, as Written

Oct. 5, 1908, and sent to Mrs. E. G. White

“MY DEAR BRETHREN IN THE FAITH OF THE THIRD ANGEL’S MESSAGE,—

“I write of my experience in the dealings of God to me through His messenger, Sister White. In 1894 while I was closely connected with the Masonic Lodge, during that year I held the highest positions in the following lodges that could be conferred upon me: First, I was Master of the Master Masons’ Lodge (or Blue Lodge) second, I was First Principal of the Holy Royal (of Canada); third, I was Preceptor of the Knights Templars, besides many other minor lodges, — Good Templars, Rechabites, and Odd Fellows, in which I also held high positions.

“It always seemed to me that my Masonic brethren took great interest in me, and I suppose it was because I set my heart to the work and did all I could to advance the order, in which I was very successful. These positions I carried in addition to my regular duties, which kept me, as you may imagine, quite busy both day and night.

“I well remember Elder Daniells, his wife, and my wife, while they were staying in my house in North Fitzroy, praying for me as I would go to these lodge meetings,—

praying that the Lord show me the error of my way and cause me to see that I was simply wasting my time. But my heart was full of those things; in fact, I thought more of them than I did of anything else, and I felt myself that my attitude toward my religion was dying out. Many times the late Brother J. H. Stockton, one of the first Adventists in Australia, used to talk to me in regard to holding these positions and being a member of the Seventh-day Adventist church at the same time. He used to reason that it was not the place for me to be,—amongst feasts, drinking, banqueting, and the like,—but I could not see it, as my mind was so taken up with these matters. I remember saying, ‘Very well, it would have to be a mighty strong statement that would make me believe that the Lord had given her a message for me.’ He made a statement to me on one occasion, and wanted to know what I would think if Sister White had a testimony for me on these matters.

“I had great regard for Sister White, but as for the Testimonies, I did not take very much stock in them. I used to enjoy visiting with her and listening to her talk, but when it came to her giving testimonies, as it was stated she did and had done all along, I was a little skeptical; but in the Lord’s own time He gave me a message through His servant, Sister White. This is how it came about.

“One afternoon we were down at the Australian Bible School, St. Kilda Road, Melbourne, at a board meeting, and at the close of the meeting, her son, W. C. White, came to me and said his mother would like to see me be-

fore I left. So I was taken down to her room, where she was reclining on her lounge. When I entered, she expressed herself as being pleased to see me. I felt somehow that she had something to say to me, and under the influence of the Spirit of God, I said, 'Have you something for me?' With that she went to her drawer and got some papers and began to talk with me, and then she began to read about my being connected with Freemasons and lodges and insurance companies. You can imagine how I felt as to what was coming.

"She read on and talked. Now and then she told me what she had seen in the lodge, where she had seen me sitting, and what I was endeavoring to do with my associates. I indeed did try to have them live up to the principles of the sacred law, as Freemasons base their belief upon the Bible. I thought this was getting pretty close home when she started to talk to me in reference to what I was doing in the lodges; and after further talking, she gave me the sign of the Knight Templars. I can assure you I received quite a shock at this, because it is impossible for a woman to enter a Knight Templar's encampment, or for any man either who does not belong to the Temple, for it is guarded both inside and out. Immediately she gave me this sign, I touched her on the shoulder and asked her if she knew what she had done. She looked up surprised and said she did not do anything unusual. I told her that she had given me the sign of a Knight Templar. Well, she did not know anything about it.

"I can assure you, dear friends, this caused me to feel

very queer. But, as Sister White said, the Spirit of the Lord had come upon me and taken hold of me. She went on talking and reading as if nothing had happened, but I noticed how her face brightened up when I interrupted her again and spoke to her about the sign. She seemed surprised that she had given me such a sign. She did not know that she had moved her hand. Immediately the statement that I had made to Brother Stockton that it would have to be mighty strong before I could believe that she had a message for me from the Lord, flashed through my mind. I can hardly explain how I felt; but at that point we prayed together, and I felt that the power of the Lord was with us. We prayed again, and talked until it was quite late in the evening. She talked and read and prayed with me for over five hours. I went into her room about five P. M., and left about ten, or after.

"At one time during her reading to me, her son came to see if she were overdoing her strength, as she was not too well at that time. She bade him leave her alone, as she was all right. So the time went on, and we had another season of prayer, and as it was so late I arranged to call on her the next evening with my wife. Leaving her I felt quite happy. Taking the tram which passed the door, and going home up Collins Street, it suddenly dawned on me that I should have been at the main hall attending the Knight Templar's encampment that very evening. But as it was late, and the lodge would soon be over, I went on to North Fitzroy to get my train. As I was nearing the station, I saw the train pulling out, so

I was obliged to walk home, and did not get there until an early hour of the morning, as I had four miles to walk. My walk home was a pleasant one, as I felt that the Lord was with me and had snatched me to save me for His work; and how pleased I was to think that He was leading me out of these worldly organizations. When I got home, my wife was somewhat uneasy at my being so late, but after telling her what had happened, she, of course, was as pleased about it as the rest of us.

"The next morning I went to the office. The news spread through the office, and I was besieged with inquiries regarding the testimony that Sister White had given me the previous night. I answered all questions, and felt proud to do so, and proud to acknowledge that the Lord had so much regard and love for me that He snatched me from the enemy's ground.

"I immediately called to my assistant, and dictated my resignations to the various lodges. About this time Elder Daniells came in, and as I knew he had been praying for me, I handed these letters to him to post. How his eyes did sparkle with pleasure to think that the Lord had gained His point at last, and that his prayers had been answered. But no sooner had I given him the letters than a feeling of mistrust came over me, and I thought I should have posted them myself. Then immediately I thanked the Lord for what I had done, for I felt that I did it under the influence of His Spirit. And I knew that once Elder Daniells had these resignations, he would see that they were duly posted.

"This was a time of great rejoicing to me, and I

thought that all my brethren around would rejoice with me. To my surprise, when I attended the lodges at the next meeting, some of them actually refused to receive my resignations, and I was compelled to carry out my term of office as they would hold me responsible for the workings of the lodge. But the Lord opened the way, and I left them as soon as possible.

"I have great cause to thank the Lord for thus leading me, and although I have been invited and implored to return and throw my lot in with them time and time again, and in fact, I have been receiving invitations to attend high Masonic festivals right along.

"There is much more that I might say that would be of interest, but suffice to say the Lord is working through and has worked through His messenger, Sister White, and given Testimonies to His people to lead them from error. It gives me great joy to let others with whom I am associated know of the marvelous way that the Lord had led me to withdraw myself from these organizations, and I trust that my experience will be a help to others who are similarly situated. I remember reading the text in Isaiah, 'Say ye not a confederacy.' I have talked the principles of the Testimonies wherever I have been, because I have confidence in them, and trust that the experience that I have passed through will be beneficial to every one who hears this simple story related. I remain

"Your brother in Christ,

[Signed] "N. D. FAULKHEAD."

"Oct. 5, 1908."

A few moments later, at this same conference, she replied to a testimony of a talented man who was a most severe critic of his brethren, his wife, and others, who said he was becoming discouraged, and feared at times that he would lose his mind. Sister White, addressing him publicly, said: "My brother, you need have no fears, for you may be assured that unless you stop your everlasting criticism you will go straight to the insane asylum."

In a private conversation with this same man, she told him that she had been shown that he once had a very sweet Christian experience, but had lost it, and she urged him to return to God with brokenness of heart. He admitted that her statement of his case was correct.

While living at Sister White's home near Sidney, Australia, a brother from Victoria made us a visit. Weary with his journey, Elder White and I advised him to retire early and secure needed rest. This he did. At worship the next morning he was present. At the close of worship, he suddenly arose, and with commanding gesture said, "All be seated again, please. I have a message for you from the Lord." We all obeyed, and he stated that we would sing No. —, when Sister White said, "No, we will not sing. We have sung and we have read the Scriptures, and prayed, and we are ready to receive any message you may have." "Oh," he said, "Then we will not sing. Well, I saw that we were to go to America and I saw that we were to go from conference to conference and church to church and preach 'the Fall of Babylon.' " "Who was to go to

America?" Sister White inquired. "Why, you and Miss McEnterfer and Elder W. C. White and Elder and Mrs. G. B. Starr, and I." "Well now, my brother," said Sister White, "your message is not from the Lord. The Lord sent us to Australia from America and He will tell us when to return. You do not understand the work to be accomplished. There is a school to be built, a sanitarium to be established, and other work you do not see." [This school, Avondale College, was built, and Wahroonga Sanitarium built, and the Union Conference organized and much other important work done before Sister White returned to America].

"Now, my brother," she said, "do not become depressed or discouraged. There is mental sickness as well as bodily sickness, and you are a sick man. The enemy will try to discourage you, but do not listen to him. Jesus loves you. You have been mistaken, but He loves you and will heal and save you. We will consider our home a hospital, and you will be a welcome patient. Stay until you are rested. I bid you good morning. We are a busy family and will all go about our day's work. I turn you over to Elder Starr."

Now you may imagine how much I enjoyed having this man turned over to me. Well, I accompanied him to the veranda, where for a little time we walked in silence. He seemed as one stunned and I felt it would be cruel to break the silence. Finally he said, "Brother Starr, I was never so disappointed in my life. I have lost all confidence in myself. I was sure Sister White would harmonize with my message, and we would all be

soon off to America." I then inquired of him, "Brother, you repeated several times, 'I saw.' " "Yes," he said. "Well, you know the ancient prophets, Isaiah, Ezekiel, the Revelator, and others say 'I saw,' and Sister White often says 'I saw.' Now if these persons did not actually see the very things they said they saw, then they lied, did they not?" "Yes," he replied. "Well," I inquired, "did you see anything, or was it more of an impression?" "Why, it was more of an impression," he said. "Then you should have used that word," I said, "impression, not 'I saw.' " "Do you know the difference between sane and insane people?" I inquired. "Well, I don't know as I do," he said. "Well, I will tell you. A sane man follows his reason and requires sound arguments, while an insane man follows his emotions and impressions." "Thank you," he said, "I think I see the point."

I assured him that Seventh-day Adventists in following the guidance of the spirit of prophecy were not following impressions but a "Thus saith the Lord." He returned to his home, and lived a quiet, consistent Christian life.

While at Sydney, Australia, Sister White had a message for two ministers who were both disregarding the principles of health reform, and were indulging in eating flesh food, and drinking tea and coffee at the homes of the people they visited. She stated that God could not work mightily to establish the truth in Sydney while there was division among the laborers, some working to lead the people away from animal foods and tea and coffee while others were throwing their influence decidedly

against the reform by using all these things. She wrote these men a testimony stating that God would not be trifled with in this matter, that dietetic reform was important that man might be master of his appetites and passions. She warned both men that unless they made a change in this practise they would both give up the truth in all its parts and that one of them would violate the seventh commandment, lose his place in the ministry, and bring reproach upon his home and the cause.

Instead of heeding this warning, this brother became very angry, and said that he would not permit any woman to dictate to him what he should eat, and made light of the warning that flesh eating would ever lead to violating the law of chastity. However, this brother went to South Australia, became untrue to his wife, was thrown out of the ministry, exactly fulfilling the testimony.

The other brother gave up the truth, joining the Davidites. These experiences were known to all the believers in Australia and leading men in America.

I could relate many other instances of fulfilled visions, in fact, during over forty years' acquaintance with Sister White and her work, I have never known a single instance in which a prediction concerning an individual, a church, an institution, or a conference failed to be fulfilled to the letter.

I have received many testimonies relating to my own case. Before seeing me with her natural sight, she saw me at work in the large cities. When we met at the Nebraska camp-meeting in 1882, she told her son, Elder

W. C. White, that I would not be much longer in Nebraska. "Where will he be?" he inquired. "I saw that God would use him in the work in the large cities," she replied. At that time I was carrying a burden for the cities, and was anxious to see our people begin work among them.

Less than two years later I was called to Chicago, Illinois, by the General Conference, where we spent seven years. From Chicago we were called to Melbourne, Australia; from Melbourne to Sydney; from Sydney to Brisbane and Rockhampton, Queensland. From Brisbane we were called to Adelaide, South Australia, and back to Melbourne, Ballarat, and Victoria, and from there to Hobart and Launceston Tasmania, and back to Sydney, and from there to New York City and Boston. These movements from city to city covered a period of thirty-one years of gospel service, and we are still doing city work at Wabash Valley Sanitarium, Lafayette, Indiana.

Wishing you the blessing of God in your efforts to establish the truth in the hearts of men, I remain

Your brother in Christ,

G. B. STARR.

AFTER TWENTY-FIVE YEARS

DEAR BROTHER GILBERT:

I desire to call your attention to a prophecy made by Sister White which was wonderfully fulfilled after a quarter of a century. The reason I am especially interested in it is because I was personally involved in both the prediction and the fulfilment.

In the year 1884, that was before you had accepted this truth I believe, we were on our way to a camp-meeting held at Portland, Maine: Sister White attended the camp-meeting in the State that year. We held the meeting on some land near Deering Oaks.

While on our way to that meeting, Sister White told me that she had been shown certain influential people of the city of Portland who would be at the meeting. Among those who would attend would be ministers, doctors, and other leading persons.

While the meetings were in progress, I noticed that night after night while the preacher was delivering his sermon, she would walk around the tent, and look intently at the congregation to see if the persons were present whom she saw in vision. The next day she would say to me: "Those whom I saw in the vision were not there last night." This thing happened through the entire meeting, but the people she expected did not come.

We returned to our home in South Lancaster, Mass., and there tarried for a while. One day as Sister White seemed deep in thought, she looked up at me, and said:

"The people that I saw in vision would be at the camp-meeting were not present. But the time will come, just before this work closes, that I shall again attend a camp-meeting in the city of Portland, Maine, and then I shall see those people that I saw in the vision, and you will also be present at the meeting." This of course was interesting, and I thought I would remember the incident.

Many, many years passed. I went to Australia in the year 1885, and was abroad for a number of years. I traveled extensively, and returned to this country. Sister White was also in Australia, and she returned to America. Our paths were in different directions, and I had about forgotten the incident.

As you know Sister White returned to this country about the year 1900. In the year 1901 we had the General Conference in Battle Creek, and after that Sister White traveled extensively through the South, aided the work at the new headquarters in Washington, D. C., and located her home at St. Helena, California.

I spent three years as president of the Northern California Conference before it was divided, and I finally returned East. But till this time Sister White had not been to another Maine camp-meeting. I went to Maine to labor, and spent several years in that State.

We had a General Conference in Takoma Park, D. C., in the spring of the year 1909. While attending that Conference, W. O. Howe, the elder of the Portland,

Maine, church and a member of the Maine Conference Committee, asked me one day, "Brother Haskell, how can we get Sister White to attend our Maine camp-meeting?" Like a flash, the experience of 1884 immediately passed through my mind, and I said to him:

"Tell Sister White, that you are planning to hold your camp-meeting this year in the city of Portland, Maine, and ask her if she would not like to attend another camp-meeting in Portland." The proposal was made to Sister White, and she said she would attend.

Mrs. Haskell and I were making our preparations to return to California to carry on our work. But one day, Sister Sarah McEnterfer came to see us, and told us that Sister White wanted to have an interview with us. We went to see her, and then she told us that she was going to attend the camp-meeting, and wanted my wife and myself to attend the meeting also. We told her we would be pleased to, and planned accordingly.

You may imagine my great surprise when reaching Portland to find that the camp-meeting was located on the very same grounds where the tent was pitched in 1884, twenty-five years before. Sister White spoke during the meeting, and she was invited to address the audience the last Sunday of the camp-meeting. I believe that you were present at that meeting. The tent was literally packed, and on that Sunday afternoon there were present the very people she saw in vision twenty-five years before. Because of the congestion, many of our people gave up their seats to make room for the influential people of the city who attended the service.

I have heard her preach in many places; but it seemed to me that I seldom heard her speak with greater power than she spoke that Sunday afternoon with that vast audience present. It was a source of encouragement doubtless to her, to see the very people she had seen in vision a quarter of a century before, even though at that moment she may not have thought of it.

At the close of the meeting, she made an earnest appeal to all those who wished to surrender their hearts to the Lord for a full consecration to His service, and nearly the whole tent arose to their feet. She then kneeled down, and offered a most remarkable prayer. Indeed the presence of the Spirit was in that prayer.

At the close of the service I reminded her of the experience of twenty-five years before and what she had told me, and of the whole prediction. It was literally fulfilled. The Lord had not forgotten what He told her. He never makes a prediction through His servant the prophet but what He remembers to see it fulfilled. It was a source of much encouragement to me. My faith in the testimonies has ever been strengthened, for I have seen such marvelous fulfilments of what God has said. I have never known the Lord to make a prediction but what it always has come to pass. I thank God for the spirit of prophecy, and for the wonderful light and truth He has given us through the gift of prophecy as manifested through Sister White.

Yours in the work,

S. N. HASKELL.

TRUE ORGANIZATION

MRS. WHITE, her son, her secretary, and a number of workers sailed in the month of November, 1891, for Australia. She remained on that continent till the year 1900. During these years of absence from America, she wrote many, many letters and articles to the Seventh-day Adventist leaders and churches in the United States. It was during these years that a strong tendency was appearing in this country on the part of some to tear down the original organized work as built up by the pioneers in this cause, aided by the divine illumination and prophetic gift as manifested through Mrs. White. This matter has been referred to in another section and is found on pages 238, 248-250.

The articles referred to were originally written for the *Review and Herald*, the church organ of the Seventh-day Adventist denomination, and in small booklets, entitled, "Special Testimonies." The compiler has these in his possession.

Among the valuable things written during these years, were a number of remarkable predictions which at the time seemed somewhat singular to those to whom they were sent. As for instance:

On February 6, 1896, she wrote a document from Cooranbong, Australia, entitled: "Holy Spirit versus

Selfishness," in which she said: "There are men who will soon evidence which banner they are standing under, the banner of the Prince of Life, or the banner of the prince of darkness. If they could only see these matters as *they are presented to me*; if they could see that, as far as their souls are concerned, they are as men standing on the brink of a precipice ready to slide over to the depths below, I do not think they would stand trembling on the brink another instant, if they had any regard for their salvation.

"It is not the will of God that any shall perish, but that all shall have everlasting life. Oh could I be assured that in the coming conference [this conference referred to the General Conference held in College View, Nebraska, 1897] my brethren would feel a sense of what pure principles mean to them, and to all with whom they are associated, my heart would leap with joy."

That many of those in charge of the work at that time had been led by wrong principles is evident from another communication sent from Australia under date of August 28, 1899.

"The education of years has been molding and fashioning the work of false theories. False theories, policy, selfishness, pride, self-esteem, and corrupt principles have been brought into sacred things."

When these instructions would come and the dangers were pointed out, some would say they could not understand what the things meant. They professed entire ignorance, they claimed that the language in which

she wrote was a sort of a parable which needed explanation.

Writing under date January 12, 1898, from Australia, she said:

"So Christ sorrows and weeps over our churches, over our institutions of learning, that have failed to meet the demand of God. . . . The publishing house has been turned into desecrated shrines, into places of unholy merchandise and traffic. It has become a place where injustice and fraud have been carried on, where selfishness, malice, envy, and passion have borne sway. Yet the men who have been led into this working upon wrong principles, are seemingly unconscious of their wrong course of action. When warnings and entreaties come to them, they say, Doth she not speak in parables? Words of warning and reproof have been treated as idle tales."

In a document entitled, "God's Messengers," received in 1897, also sent from Australia, we find the following:

"Some will go out from among us who will bear the ark no longer. But these can not make walls to obstruct the truth; for it will go onward and upward to the end."

"Men will stand in our pulpits with the torch of false prophecy in their hands kindled from the hellish torch of Satan."

"The man who rejects the word of the Lord, who endeavors to establish his own will and way, tears to pieces the messenger and message which God sends in order to discover to him his sin. . . . The spirit

of Satan links him up with the enemy to bear a word of criticism on less important themes. The truth becomes of less and still less value to him. He becomes an accuser of his brethren, etc., and changes leaders."

In Volume IX, "Testimonies for the Church," pages 257, 258, we read:

"Before leaving Australia, and since coming to this country, I have been instructed that there is a great work to be done in America. Those who were in the work at the beginning are passing away. Only a few of the pioneers of the cause now remain among us.

"The world is filled with strife for the supremacy. The spirit of pulling away from fellow laborers, the spirit of disorganization, is in the very air we breathe. By some, all efforts to establish order are regarded as dangerous,—as a restriction of personal liberty, and hence to be feared as popery. . . . I have been instructed that it is Satan's special effort to lead men to feel that God is pleased to have them choose their own course, independent of the counsel of their brethren."

"O how Satan would rejoice if he could succeed in his efforts to get in among this people, and disorganize the work at a time when thorough organization is essential, and will be the greatest power to keep out spurious uprisings, and to refute claims not indorsed by the word of God! We want to hold the lines evenly, that there shall be no breaking down of the system of organization and order that has been built up by wise, careful labor. License must not be given to disorderly elements that desire to control the work at this time."

In the years 1897 and 1899 some efforts were made towards remedying the false principles which had been coming in for years, yet the work was in the hands of but a few men, and these men were planning to hold the world's work centered in one place.

In the year 1895, the compiler attended the General Conference held at Battle Creek, Michigan. It was attended by a large number of the believers, and many things were advocated as essential for the advancement of the work, yet they were so planned as to be concentrated in one place and held intact by these few men. One man very prominent in the work at that time and a man of strong influence, was suggesting that all the papers published in this country be consolidated into one magazine about the size of the *Independent*, New York, which would mean a great saving of expense, being an economical measure, and incidentally coming under the supervision of one editor. Many strong reasons were advocated for this measure, and the large audience was fairly well convinced of its advisability. The president of the General Conference listened to these arguments, but said very little.

After a time, the president's son brought a manuscript which he handed to his father, and shortly after, this manuscript was read before the vote was put. From that document I quote the following:

"I have much to say, but have little time in which to write and prepare matter for this month's mail. I wish it to be distinctly understood, however, that I have no faith in consolidating the work of publication, blending

into one that which should remain separate. The blending of the *Signs* and *Sentinel* will not be in the order of God. Each has its distinctive work to do. The *Signs* is a pioneer paper to do a special work."

While it was made clear that letters had been written to Sister White about the consolidation of these papers, the brother who had advocated so strongly the combining these papers immediately acknowledged his wrong, and said that now he was orthodox, and placed himself on record as accepting the message as from God. He asked the president of the General Conference how long he had had that document in his possession, and he was informed about nine months. So nearly a year before this measure came up, Mrs. White saw this very thing happening in Battle Creek, and had written warning to the church of these very things as against God's methods of carrying forward His work. Thus the cause was saved in this respect from following wrong principles.

In the year 1900, Mrs. White returned from Australia. The next year, the General Conference was held in Battle Creek, Michigan, at which time Mrs. White was present. It was then that she declared to the leaders of the work that God was calling for a reorganization of His work, and that the few men who had controlled this cause for so many years must be changed, and that a different order of affairs must be brought about. The work had been controlled in such a manner that it had been perverted from its original purpose.

From that time there was started a battle on the part

of some who had been leaders for many years to control the organization along the lines which Mrs. White had been shown were based on false principles. During the next four or five years the people of this cause had the opportunity to see whether the predictions made for years concerning certain men who were led by wrong principles were true or false; and while at times it seemed as though the strength of these men would sway large numbers of God's children, God's messages through His servant were vindicated; the organized work was held intact; men gave the evidence which banner they were "standing under," they stood "on the brink of a precipice," and a number of the most prominent ones "slid over to the depths below." They did not feel the sense of "pure principles;" the truth became "of less and still less value to them;" they became "accusers of the brethren," and finally "changed leaders."

Some even attempted to "stand in our pulpits with the torch of false prophecy in their hands;" but they rejected "the messenger and the message which God" sent "to discover" their sin, and finally went "out from among us" and bore "the ark of God no longer."

Did their going in any wise "obstruct the truth"? Has the message gone "onward and upward"? During the reorganization of the work in 1901, the entire field was divided into Union Conferences, and the responsibilities of the world field were placed upon many shoulders in harmony with the light which had been given years before and during that conference. Since that time on

account of the growth of the work, a number of large field divisions have been organized; and according to the statistical report of the year 1920, there are twelve Union Conferences in the United States and Canada with seventy-one organized conferences, having a membership of almost one hundred thousand believers; outside of the United States there are ten Union Conferences with seventy-four conferences and mission fields and two unattached fields in the European Division. In the Far Eastern Division there are ten Union Missions with forty-three subordinate missions organized and manned; in the South American Division there are four Union Conferences with twenty-two conferences and missions organized and cared for. In the African Division there are three conferences and sixteen missions; in the Southern Asia Division there are four Union Missions and fifteen local missions; while the Australasian Union Conference has twenty-one organized conferences and missions, with thirteen other missions under General Conference direct control. Thus since the reorganization of this work on right principles under the direction of the spirit of prophecy as of 1901, the world has been thoroughly organized as one great field, held intact as one great work of God, with almost one hundred thousand believers in the world-field outside of the North American Continent, adding from ten to twenty thousand believers every year, being carried forward in one hundred eight countries, in one hundred two languages, these believers contributing almost thirteen million of dollars for the

progress of this great cause of God. Nothing can hinder the onward progress of this mighty movement of Heaven. All the predictions made by Mrs. White in Australia concerning the men and the principles they followed came to pass; and every utterance was literally fulfilled.

It is appropriate in closing this section to quote from a "Statement" sent out by the General Conference Committee at the time when this battle for right principles was being waged. These noble men stood loyally for the right, and God honored them for so doing.

"Since the rise of this message this denomination has believed in the spirit of prophecy. We have preached it as widely as we have the Sabbath and other kindred truths, and believed it as thoroughly. It is an integral part of the beautiful system of truth which we call the third angel's message; so much is this so that those who have given up their faith in this part of the truth have invariably lost their spiritual perception, and eventually given up the whole message.

"Sister White has been with this cause from its rise. Her counsel has molded the plans and policy of the work, and has led the denomination through many a crisis. We have believed that she was endowed with the prophetic gift."

"To us it makes a vast difference whether the one whom we have regarded from the rise of this message as being endowed with the prophetic gift is a prophet of God, or whether she is not."

"For fifty years the spirit of prophecy has been on

trial. It has been opposed by foes, both within and without the denomination; but it has stood the test. Various individuals have given it up, and as a result have become hopelessly lost in the 'mist and fog' of skepticism and unbelief. This should serve as a warning. Aside from the Bible, the writings which have emanated from this source are the most spiritual the world can produce, and we confidently expect that they will stand the test till the end.

"Just which of the writings coming from this source — believes to be Testimonies, and which not, he has not stated. He has simply cited certain ones and said he did not believe these to be Testimonies. This is precisely the attitude taken by 'higher critics' toward the Bible. They single out certain parts of the Bible, and assert these are not inspired. But no more subtle nor effective method can be employed than this to break down all faith in inspired writing. Those who thus create doubt, weaken confidence, and destroy faith in God's message to His people and to the world, are sowing a harvest which they will little care to reap."

"Concerning those who sow the seeds of doubt regarding the Testimonies we have been instructed as follows: 'If you seek to turn aside the counsel of God to suit yourselves; if you lessen the confidence of God's people in the Testimonies He has sent them, you are rebelling against God as certainly as were Korah, Dathan, and Abiram.'

"We are truly living in the shaking time. 'In this time the gold will be separated from the dross in the

church. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliancy will then go out in darkness. Chaff like a cloud will be borne away on the wind from places where we see only floors of rich wheat.' As champions forsake the ranks, and standard-bearers permit the colors to trail in the dust; when defenders of the faith are few, then strong courageous hearts must come to the front. 'At this time we must gather warmth from the coldness of others, courage from their cowardice, and loyalty from their treason.'

"A ship floating on the broad bosom of the ocean far from the harbor may deviate from her course without special danger. She may even 'run before the storm' for a time with comparative safety. But it is vastly different when nearing port. Then the slightest divergence from her course is disastrous. She must face the storm and breakers at all hazards, or be wrecked on the rocks.

"So with us. We are nearing the end. The weary pilgrim so long rocked on the restless wave can discern in the distance the haven of rest. Our vessel is nearing the port, and it is a time of special peril to every soul. A very little deviation now from the course prescribed may mean destruction to the soul who thus wavers."

"GENERAL CONFERENCE COMMITTEE."

SANITARIUMS AND THEIR WORK

ON Christmas day, 1865, in the city of Rochester, N. Y., Mrs. White had a most remarkable vision. There were many interesting things revealed to her at that time, some of them we will notice in further articles, but we wish at this time to call attention to the prophecy on the building of medical institutions by the Sabbath-keepers, and what they would accomplish.

The reader should ever remember that when Mrs. White would relate many of these things to her husband, Elder James White, and to other workers, they came as a great surprise to the believers; for none ever expected that work of this character was to be part of the message to give to the world. But the Adventists knew that Mrs. White did not take time to study books on world topics or world philosophies to secure information; they were positive that what she related was what was given to her from God, light from heaven in the visions she received.

We can do no better at this point than quote from a series of articles by Mr. D. M. Canright. He says:

“Another fact should have great weight with our Sabbath-keeping Adventists. All the leading men among us, those of the strongest minds and the best talents, and who have had every facility for more than a quarter

of a century to become thoroughly acquainted with Sister White and her writings, have the strongest faith in her Testimonies. This, with our people who keep the Sabbath and believe in the advent doctrine, should have great weight. I could name a half dozen whose writings you read with great delight, whose talent and ability you admire, whose piety and doctrine none of you question, which have all confidence in her gift. By a long and intimate acquaintance with Sister White and her writings, they had a hundred-fold better chance to decide upon this question than ninety-nine out of a hundred lay-brethren. They have seen Sister White in vision, they have heard her deliver hundreds of testimonies to individuals whom they know." — *"Canright versus Canright,"* pages 16, 17.

Concerning Mrs. White's vision in regard to medical work, Elder Loughborough said to the compiler:

"While Mrs. White had the vision that a medical institution should be built, we knew nothing whatever about it at that time. The first hint we had of it was when she read the testimony to us at General Conference at Battle Creek, Michigan, in the spring of 1866."

The first prophecy given concerning the erecting of a building for the sick is as follows:

"I was shown that we should provide a home for the afflicted, and those who wish to learn how to take care of their bodies that they may prevent sickness." — *"Testimonies for the Church,"* Vol. I, page 489.

"Our people should have an institution of their own, under their own control, for the benefit of the diseased

and suffering among us, who wish to have health and strength that they may glorify God in their bodies and spirits which are His. Such an institution, rightly conducted, would be the means of bringing our views before many whom it would be impossible for us to reach by the common course of advocating the truth. As unbelievers shall resort to an institution devoted to the successful treatment of disease, and conducted by Sabbath-keeping physicians, they will be brought directly under the influence of the truth. By becoming acquainted with our people and our real faith, their prejudice will be overcome, and they will be favorably impressed. By thus being placed under the influence of truth, some will not only obtain relief from bodily infirmities, but will find a healing balm for their sin-sick souls."—*Id.*, page 492.

"God will raise up men and qualify them to engage in the work, not only as physicians of the body, but of the sin-sick soul, as spiritual fathers to the young and inexperienced."—*Id.*, page 554.

"The health reform is a branch of the special work of God for the benefit of His people. I saw that in an institution established among us, *the greatest danger would be of its managers departing from the spirit of the present truth, and from that simplicity which should ever characterize the disciples of Christ.* A warning was given me against lowering the standard of truth in any way in such an institution, in order to help the feelings of unbelievers, and thus secure their patronage. The great object of receiving unbelievers, into the institu-

tion is to lead them to embrace the truth. If the standard be lowered, they will get the impression that the truth is of little importance and they will go away in a state of mind harder of access than before."—*Id.*, page 560.

At the time when this prophecy was uttered, we had not one Seventh-day Adventist doctor. The world was still bitterly prejudiced against the faith of the Adventist Sabbath-keepers. Yet the statement was made that God would qualify men as physicians, that medical institutions would be owned by Sabbath-keepers, that people would accept the truth in these institutions, that prejudice would be broken down against them when their real faith was made known in the sanitarium.

The statistical secretary of the Seventh-day Adventists for the year 1920, in speaking of sanitariums and treatment-rooms, reports the following:

Sanitariums

"In North America" these institutions are located in "Calgary, Alberta; Boulder, Colorado; Orlando, Florida; Glendale, California; Nevada, Iowa; Wichita, Kansas; Loma Linda, California; South Madison, Wisconsin; Hastings, Nebraska; Melrose, Massachusetts; National City, California; Portland, Oregon; Sanitarium, California; Moline, Illinois; Lafayette, Indiana; College Place, Washington; Takoma Park, D. C.; Washington, D. C."

"Outside North America—Adelaide, South Australia; Berlin, Germany; Plumstead, South Africa; Surrey, England; Papanui, New Zealand; Christiana, Norway;

Bergen, Norway; Magdeburg, Germany; Gland, Switzerland; Argentina, South America; Shanghai, China; Skodsborg, Denmark; Watford, Herts, England; Wahroonga, New South Wales, Australia; Warburton, Victoria, Australia."

Treatment-rooms, outside North America:

"Calcutta, India; Hilo, Hawaii; Honolulu, Hawaii; Nanning, Kwangsi, China; Simla, India; Soonan, Chosen; Stockholm, Sweden; Sydney, Australia." The total institutions owned and controlled by the Seventh-day Adventists were thirty-three sanitariums and eight treatment-rooms. These do not include a fully-equipped medical school."

To operate these institutions, they have 287 buildings, 1948 acres of land, with 156 physicians all of whom are Seventh-day Adventists, and some are graduates of the medical school owned by this people, 992 nurses, with more than 3,300 other employees. The foregoing does not include the 7 physicians, 27 nurses, and 82 other employees in the treatment-rooms. These institutions did nearly \$70,000 of charity work in 1920.

That people do accept the truth in these institutions is evident from what the managers and doctors tell us.

One manager writes:

"While we have kept no statistics regarding the accessions to our faith in the sanitarium, yet we have been drawing upon our own memories, and in going over the matter with our chaplain, and some of our physicians, we recall thirty-one who have accepted the truth here during the past five years.

"A large number in addition to this have become very much interested in the message, while here at the sanitarium, and have been referred to the conference president in the territory where they live."

Another medical superintendent says:

"I think it would be difficult to ascertain just how many have accepted the faith in this institution. We have a great many who have been accepted into the church after they have left the institution. We had an example of this just a few weeks ago of the wife of a doctor who was a patient here.

"Patients as a rule do not stay with us long enough, so that there are perhaps only eight or ten a year while at the sanitarium.

"The last year Elder — was here he had over twenty baptized."

"We have kept no accurate statistics on this matter, although I find certain annual reports which I believe do contain the number of members baptized in a year's time. We are very much encouraged along this line."

The medical superintendent of another says:

"We have no definite record of how many have accepted the truth here in the sanitarium. I would approximate the number of twenty-five since the institution was founded."

This institution has been operated about eight years. Another experienced chaplain says:

"We could only trace a few names among those who have been here the past two years since I have been at the institution."

"During my stay of five and a half years at the — Sanitarium, thirty-three embraced the truth. One lady contributed \$2,000 a year in tithe and a similar amount in offerings. She is still a liberal supporter of the work. Her son offered to lend the institution \$10,000. At another time he offered to let them have \$50,000. He and his wife are both Seventh-day Adventists. Their daughter graduated as a nurse from — Sanitarium. She has a weekly allowance for life. She married Elder — who is now superintendent of our mission work in —.

"Another man and his wife among the thirty-three gave \$20,000 to the cause. At their death they gave \$3,000 to the sanitarium; \$5,000 to the Old People's Home at —, and \$10,000 to missions.

"During the five and a half years' stay at — Sanitarium, I think there were at least thirteen. While at — Sanitarium there were about ten or twelve."

Many more doctors, managers, and chaplains can testify of numbers who have accepted the truth of the nearness of the end and of the second coming of Christ through the sanitariums, as Mrs. White said they would when she gave the message years ago. Truly she said that this health reform work was "a great enterprise." How did she know all this?

What other religious bodies with such an unpopular truth as this is are conducting work of this character so extensively? The work has been built up in so short a time.

They do not appeal to the public for large gifts.

They have no wealthy men to endow these institutions; they do not depend upon the philanthropies of the public to make up their deficits, if they have any. Yet they are carrying forward this tremendous work in all parts of the world; and the Adventist sanitariums are well known. Surely God was in the prophecies uttered concerning the work of the sanitariums of this people.

To show that the health reform and medical work break down people's prejudices, I quote from the *Review and Herald*, page 11, December 7, 1916.

"I had quite an experience at one of the largest towns a few weeks ago. I received a call to attend a very sick man one night about midnight. Horses had been sent for me to use. I felt impressed to go at once. We made the eighteen miles in three hours and a half. As I entered the door of the patient's house, I was met by a man who told me that it was the vicario, the head priest, who was very ill, and he hoped that I would not refuse to help him.

"I told him I should gladly do all I could for the sick man. I was introduced to him, and I must confess that I was surprised, for I recognized in him a priest who had tried to do our work much damage, only a few weeks before having incited the Indians to kill us.

"I went to work at once, however, to relieve him, and by the blessing of God had him out of pain in a short time. I then advised him to go to Arequipa for surgical attention. He and his friends were rather surprised at this, but said if it was necessary he would go. I told them that it was necessary, and that delay would be

fatal. They at once sent out men to gather about thirty Indians, as the priest would have to be carried thirty-eight miles to Puno, the nearest railway station.

"While they were making preparations, I was very busy treating others, and I cared for over twenty-five. I was sent for by the best people of the place, and went from house to house as they called for me.

"In the last house, where I was called to treat a sick woman, I received another surprise. As the servant opened the door, a man approached me and asked if I remembered him. I confessed that he had the better of me. . . . "Well," he said, 'I am Mr. —. Five years ago I was subprefecto in Puno, and you and another man called on me.' I did remember him then. . . . He was the man who shook his fist in the faces of Elder Westphal and myself about five years ago. We had called on this man in the interests of our Indian work, and he became very angry and told us that he would do all he could to hinder our work for the Indians. I had lost sight of him all these years.

"He said further, 'I am the man who refused you help at that time and got out petitions against you and your work.' I nodded, for I remembered well. He went on and told me a great many things that I did not even suspect he was guilty of. Finally he said, 'Now I know better. In fact, for a long time I have wanted to tell you how sorry I am, and have wanted to visit you, but each time my courage has failed me, and I have gone by your house.' He finished by hoping that we would not entertain hard feelings toward him

as he was our friend now, and had been for some years. . . . He then told me how very ill his wife was, and asked me to help her. I left medicines, and an outline of treatments to be followed, and have since heard that the woman is better.

"As I returned to the house of the sick priest, I gave thanks to God for his loving-kindness in thus turning the hearts of the people to help His work. The priest asked me to do him the special favor of accompanying him on his journey to the railway station, adding that he would pay me well. . . .

"We made seventeen miles the first day. . . . The next day we stopped at our mission, as we had to pass by it. He spoke to all our workers and wished us success. . . . As we passed through the villages on our way, the people stared at us in open-mouthed astonishment, to see the hated evangelist with the vicario, and even riding his horse. They could not understand it, and some wondered whether I was the prisoner of the priest, or whether the priest was my prisoner.

"As I helped the priest into the train, I heard people remarking what a wonderful thing it was that the evangelist was helping the priest. I afterward received a letter from this man, saying that he was better and had arrived just in time to receive help, and that the doctors had verified my diagnosis.

"These experiences are encouraging to us, and we are thankful that the Lord is turning all to the advancement of his work."

[Signed] "F. A. STAHL."

DESTRUCTIVE INVENTIONS

VOLUME VIII, of "Testimonies for the Church" was published in the year 1904. In the book, page 50, Mrs. White made the following statement:

"As it was in the days of Noah, so shall it be when the Son of man shall be revealed. The Lord is removing His restrictions from the earth, and soon there will be death and destruction, increasing crime, and cruel, evil working against the rich who have exalted themselves against the poor. Those who are without God's protection will find no safety in any place or position. *Human agents are being trained and are using their inventive power to put into operation the most powerful machinery to wound and to kill.*"

Here are two very distinct predictions which have been having very singular fulfilment the past decade. The press and the pulpit have united in proclaiming that the world was improving. Education, it has been maintained, greatly improves the morals of society, and as the path of civilization widens and lengthens the morals of the people improve, and crime and war diminish. The siren song of "peace and safety" has been sung in loud tones for many decades, but particularly so during the years that preceded the war.

Then during the war, it was the hope and the declara-

tion that there would be a new world and new ideals when the war closed, and men would be more kind, more considerate, and more thoughtful.

But what are the facts? What story does the press, the index of public opinion and the narrator of events day by day, tell? That a wave of crime is sweeping this land and the world needs barely to be mentioned. This fact is well known. It is true that the best people are today putting forth their strongest and most telling efforts to diminish crime; despite all the most effective methods to allay this onrush of evil, wickedness and murder and cruel evil working are constantly increasing.

In the New York *Tribune*, December 29, 1919, is the following list of thefts in that one city for the year 1919:

"Criminals, in 10,000 separate thefts, robbed the people of New York of cash and goods amounting approximately to \$25,000,000. The estimate was given the *Tribune* by officials of thirty-two burglary insurance firms in the city. The insurance men say the year just ending has been the most disastrous in their history. The number of robberies increased by more than thirty per cent over last year.

"The principal losses, as itemized by the *Tribune*, are: Silk industry, \$2,000,000; furriers, \$1,500,000; trucking firms, \$1,500,000; and jewellers, \$1,000,000. The total of Liberty Bonds and other securities appropriated by youthful bank messengers will exceed the \$1,000,000 mark, the paper says."

Alongside the above clipping, we place the following from the Chicago *Tribune*, December 23, 1919:

"The Chicago Crime Commission, of which Henry Barrett Chamberlin is director, yesterday requested the chief justice of the Circuit, Superior, and Criminal Courts to cooperate in finding a way to administer justice more quickly.

"Figures compiled by the commission from the official records of the police department, made public in a special bulletin, reveal that either a burglary, a robbery, or the theft of an automobile occurs in Chicago every forty minutes."

In an address delivered by United States Ex-Senator J. Ham Lewis, from Illinois, that gentleman said:

"We need a reorganization of society on the basis that law is the declared will of the people, and personal honor is the standard of private reward. Now the convicted offender against law or righteous conduct is made to feel himself a martyr for his cause.

"The moral state of the public mind is dead. If we do not have a resurrection of moral standards, all law and authority will wither, and society and government will go out in anarchy."—*Salt Lake Herald, June 18, 1921.*

The eminent scholar, Dr. Hibben, president of Princeton University, made the following statement to the graduating class of 1920:

"We had hoped that the results of the war would be wholly beneficent, and that in the new world, so dearly bought, it would be easier for one to do that which was right, and that every circumstance and condition of life would be conducive to a nobler mode of living, to a glorified view of duty and of opportunity, and to a wider

scope for a manifestation of that which is highest in man.

"Instead of the fulfilment of this dream, we have come to feel the deadening effect of a violent reaction. We have allowed ourselves to sink to lower levels of aspiration and endeavor. About us is a world of confusion and turmoil; and under the spell of a general moral laxity we are groping in the dark for the ray of light which we have not yet discovered."—*Signs of the Times*, October, 1920.

Not long since, on account of the increase of mail robberies, the United States government felt obliged to protect its mails and mail cars. Surely the prediction of the increase of crime has had a most remarkable fulfilment.

The statement was also made that men were being trained to use their inventive power to put into operation the most powerful machinery to wound and kill.

Scores of pages could be furnished as indubitable proof of the most accurate recognition of this latter prediction. Eighteen years ago we had no records of men's making unusual engines of destruction. The world was rather busied with preparations for peace, although a number of the highly civilized nations were making more or less preparations for war.

But when the world war came, and the dogs of Mars were let loose, what astounding revelations were then uncovered of what the most inventive minds could do? Think of those huge battle-ships, the mighty leviathans of the deep, and their power to kill. Here is a descrip-

tion of a modern super-dreadnought of the New Mexico type, built and owned by the United States.

It has a displacement of 32,000 tons, it has a 30,000 horse-power, and it can develop a speed of 21 knots an hour. Her armor above the water line at her most vital points is fourteen inches thick. This ship carries twelve fourteen-inch guns able to throw fourteen-hundred-pound projectiles effectively a distance of ten or twelve miles against an enemy ship. She carries a crew of a thousand men with more than one hundred officers. One shot from one of these guns has the energy equal to the volley of 60,000 muskets.

Then we had introduced the "tanks" with their destructive power. These "tanks" were practically land battle-ships. These engines of destruction were invented to combat the deadly machine gun. They were able to travel over the roughest sort of ground, could ride right into the shell holes and out again, over trenches, and through masses of barbed wire. They were loaded with machine guns.

Think of those horrible forty-two centimeter guns first used by Germany when on her way to France through Belgium. The *Rochester Union Advertiser*, March 4, 1916, gives the following description of one of these death-dealing inventions:

"Weight of gun proper, 97 4-5 tons.

"Weight of platform, 41 1-4 tons.

"Length of barrel, 16 ft., 5 in.

"Weight of shell, 885 pounds.

"Length of shell, 4 ft., 2 in.

"Number of parts in gun, 172.

"Railroad cars needed to transport it, 12.

"Foundation must be sunk to depth of 26 ft.

"Liege was shelled from a distance of 14 miles.

"Namur and Maubage held out each 2 shots.

"Fort Speer, Huy, held out 1 shot.

"Putting up gun takes 25 to 26 hours.

"Adjustment of range by other guns lasted 6 hours.

"Gun discharge from distance of 300 yards.

"All windows broken within radius of 2 miles.

"Each shot costs \$2,618.

"To serve the gun it takes 200 men.

"The gun crew proper wear protectors over their mouths, eyes, and ears, and lie on their stomachs to keep from being injured by the shock of the discharge.

"The entire gun displacement is mined, and the engineer is sworn to blow up the gun if it is in any danger of capture."

Who does not recall that gun the Germans made which fired a distance of seventy-five miles.

Think of the awful liquid fire, and what terrible destruction it wrought. How many were burned and scalded and scorched as a result of that demoniacal invention.

Many thousands of lives were lost without any warning by that cruel and deadly invention, the submarine. It recalls horror, base treachery, wilful piracy, slaughter of the innocents. As we travel in our minds over the scenes of the unwarned dead, the helpless children, the betrayed women, the sunken men, and the tons

and tons of valuables and edibles in the bottom of the ocean, how revolting those wicked inventions appear to us.

Then there were the gases,—deadly, ghastly, shocking gases. Even to this day we see the maimed, the halt, the blind, the deaf, the dumb, the paralytic,—all as a result of that cruel and horrible invention. Just before the armistice was signed the press gave out the following invention:

“Washington, May 24.—Guarded night and day and far out of human reach on a pedestal at the interior department exposition here, is a tiny vial. It contains a specimen of the deadliest poison ever known.

“It is ‘Lewisite,’ product of an American scientist. It is what Germany escaped by signing the armistice before all the resources of the United States were turned on her.

“Ten aeroplanes carrying ‘Lewisite’ would have wiped out every vestige of life—human, animal and vegetable—in Berlin. A single day’s output would snuff out the 4,000,000 lives on Manhattan Island. A single drop poured in the palm of the hand would penetrate to the blood, reach the heart, and kill the victim in great agony.

“What was coming to Germany may be imagined by the fact that when the armistice was signed this gas was being manufactured at the rate of ten tons a day. Three thousand tons of this most terrible instrument ever conceived for killing would have been ready for business on the American front on March 1.

“ ‘Lewisite’ is another of the big secrets of the war just leaking out.”—*Detroit Free Press*, May 25, 1919.

It was in 1904 when Mrs. White made the prediction that "Human agents are being trained, and are using their inventive power to put in operation the most powerful machinery to wound and to kill." How did she know? What human scientist at that time dreamed of such things as were developed during the war? How true her statement is, and how accurately it has been fulfilled. The Seventh-day Adventists have had this statement in this volume all these years. They did not know what it meant, but they were aware that Mrs. White made such a prediction. Who can doubt or question her divine enlightenment? Who can say that her information did not come from heaven?

In view of what was just quoted from the *Free Press*, what would have happened if the allies had put into operation this awful engine of destruction. Not long since the newspapers issued the following:

"Captain Hutson of the United States Army brings information that will make the next war interesting. A gas carried in liquid form for wholesale killing is so powerful that three drops falling on the skin will kill any man in thirty seconds.

" 'Imagine what will happen to a city when air squadrons begin spraying it with that terrible substance,' says the captain. Something more than mere imagining should be done.

"Other nations, including those in Asia, will soon know how to manufacture that liquid. They probably know how already."

Other nations are busying themselves:

"London, May 17.—Secret experiments for the application of science to war are still being made in Europe, says Professor Frederic Soddy, of the University Museum, Oxford, whose own researches are principally directed toward the control of the power of atomic energy.

" 'Results far in advance of those at the time of the armistice have been obtained,' he says, 'and the study of scientific destruction is still proceeding secretly. Every country imagines itself to be ahead of the other groups, and thus reliance on war is retained.' "—*Chicago Examiner*, May 19, 1920.

The *Boston Advertiser*, under date of July 16, 1919 says:

"Vancouver, B. C., July 16.—The World War just closed was not Armageddon, another conflict will follow; for the Germans are not regenerated, Premier Massey of New Zealand in a speech before the Canadian Club said yesterday. He returned recently from the Paris Peace Conference.

" 'Germany,' he asserted, 'has been given a great opportunity to rehabilitate herself, and in a few months will be one of the first industrial nations of the world. I have been told that German chemists are at work and will be until the next war comes, to invent more destructive methods for the crushing of their enemy than they employed in the war just ended.' "

What terrible destruction was wrought by that remarkable invention, the aeroplane. We might enumerate many illustrations of this character, but we feel sure that the reader is very familiar with them. Thus we see how singularly and surely the prediction has been

fulfilled of men's being trained to invent engines of destruction. God revealed that truth to Mrs. White. The inventions for killing men are not yet ended. Only recently was the world informed of another remarkable discovery along this line.

"NOISELESS GUN MAY HURL HEAVY SHELL 300 MILES."

"Special by leased wire to the *Chronicle*."

"New York, July 5, 1921.—A new gun, with a velocity ranging from one to five miles a second, which may develop to hurl a projectile of five tons from two hundred to three hundred miles, was demonstrated today in the tower of the Woolworth Building by Dr. Miller Reese Hutchinson, former chief engineer to Thomas A. Edison. The weapon was not equipped with a silencer, but it was noiseless and smokeless, and fired without recoil."

In view of all these movements, is there not great significance in the following statement by Mrs. White:

"God and Christ and the heavenly angels are working with intense activity to hold in check the fierceness of Satan's wrath that God's plans may not be thwarted. God lives and reigns. He is conducting the affairs of the universe."—"*Testimonies for the Church*," Vol. VII, page 14. Would it not be well to be warned by the enlightenment and counsels she has given to prepare for the crises which await us?

CHRISTIAN EDUCATION

In the early seventies communications came to this people through Mrs. White that we should have educational institutions belonging to the church, in order that the people of God should educate their own children. The children of the Sabbath-keeping Adventists attended the public schools, and they were obtaining the same kind of education which all children receive who train for worldly citizenship. God had called His people from the world to receive a preparation for the heavenly country; and while the worldly system of education was adequate to develop children and young people for the common duties of life and for this world, Mrs. White was shown that we must have educational facilities for the training of the young people of Sabbath-keepers in harmony with the principles of God's truth. She said:

"Many parents would rejoice if the instruction given to their children at the camp-meeting could be continued. They would gladly place their children in a school where the same principles were taught and practised. While the interest of both parents and children is awakened, it is a golden opportunity for the establishment of a school at which the work begun at the camp-meeting can be carried forward.

"And as believers are raised up and churches organized, such a school will be found of great value in promoting the permanence and stability of the work. Workers in new territory should not feel free to leave their field of labor till the needed facilities have been provided for the churches under their care. Not only should a humble house of worship be erected, but all necessary arrangements should be made for the permanent establishment of the church school.

"This matter has been plainly presented before me. I saw in different places new companies of believers being raised up, and meeting-houses being erected. Those newly come to the faith were helping with willing hands, and those who had means were assisting with their means. In the basement of the church, above ground, I was shown a room provided for a school where the children could be educated in the truths of God's word. Consecrated teachers were selected to go to these places.

"As the work was being pressed forward, I heard the voices of children and parents singing,

" 'Except the Lord build the house,
They labor in vain that build it;
Except the Lord keep the city,
The watchman waketh but in vain.

" 'Praise ye the Lord.
Praise the Lord, O my soul.
While I live will I praise the Lord:
I will sing praises unto my God while I have any being.
Put not your trust in princes,
Nor in the son of man, in whom there is no help.

"Praise ye the Lord from the heavens:

Praise Him in the heights.

Praise ye Him, all His angels:

Praise ye Him, all His hosts.

Praise ye Him, sun and moon:

Praise Him all ye stars of light.'

"Ps. 127: 1; 146: 1-3; 148: 1-3.

"The establishing of churches and the erection of meeting-houses and school buildings was extended from city to city. In each place the believers were making a united, persevering effort, and the Lord was working to increase His forces. Something was being done to establish the truth.

"This is the work to be done in America, in Australia, in Europe, and wherever companies are brought into the truth. The companies that are raised up need a place of worship. Schools are needed where Bible instruction may be given to the children. The schoolroom is needed just as much as the church building. The Lord has persons to engage in the work of establishing church schools as soon as something is done to prepare the way for them.

"In localities where believers are few, let two or three churches unite in erecting a humble building for a church school. Let all share the expense. It is high time for Sabbath-keepers to separate their children from worldly associations, and place them under the very best teachers, who will make the Bible the foundation of study."

"The magnitude of our work calls for willing liberality on the part of the people of God. In Africa, in

China, in India, there are thousands, yes millions, who have not heard the message of the truth for this time. They must be warned. The islands of the sea are waiting for a knowledge of God. In these islands schools are to be established, to prepare students to go to higher schools within reach, there to be educated and trained, and sent back to their island homes to give to others the light they have received."—*"Testimonies for the Church," Vol. VI, pages 107-109, 217; Vol. IX, page 51.*

When the message first came to the people it was to have schools for the children in a small way. Then the vision grew and became larger; then more was seen and the prediction was finally made that in all parts of the world, including the islands of the sea, educational institutions would be erected where the young people would secure a training in Christian education.

Considering a proposal of this kind from a merely human view-point, it is a big task. This woman with no prospects for wealth, in case her predictions should fail, to fall back on, outlines an educational propaganda which is to include the world. Have the Sabbath-keepers had faith in the messages? Have they attempted to carry out the instructions and failed? Or have the predictions come to pass?

We can do no better in answering this question than give information accessible to all. The statistical secretary of the General Conference of the Seventh-day Adventists in his annual report for 1920 on the educational work of the denomination gives the following facts:

In the year 1920 in the United States and Canada the

Seventh-day Adventists had enrolled in their own educational institutions 2,766 pupils in the first eight grades; 6537 in grades nine to twelve; and 1583 students who were taking college work, grades thirteen to sixteen. To carry out this program they employed 727 teachers and owned 469 buildings. Their library equipment consisted of over 100,000 volumes, and they had already graduated about 1000 pupils. Since the educational system of the denomination includes vocational training, they own nearly 10,000 acres of land. This land is connected with the schools in North America.

Outside of the North American Continent they have 2,308 children in the first eight grades, 1387 in grades nine to twelve, 33 college students taking grades thirteen to sixteen, with 293 instructors. They own 186 buildings, with 5,187 acres of land.

The total enrolment for the world for the year 1920 was 928 primary schools, 1273 teachers, 23,481 pupils, the maintenance for the same was \$488,246.76. In addition to the minor schools they operated 97 institutions, from the ninth grade upward, some being sixteen grade colleges, having 1020 teachers with an enrolment of 14,614.

Schools for the first twelve grades in North America are operated in every one of the United States and the Provinces of Canada; while sixteen States have institutions doing college work. Schools outside of the United States are operated in Australia, India, China, Hawaii, South America, Fiji, Chosen, Germany, Japan,

Burma, Switzerland, New Zealand, Philippine Islands, Denmark, Straits Settlements, Africa, England, Sweden, British West Indies.

Did Mrs. White really see what she predicted? We who live today see these things, and we are familiar with all these facts. When the denomination had not a single school building of its own, when it had not engaged one teacher to teach, and before there was any educational system thought of, Mrs. White told that there would be in all parts of the world schools, colleges, and educational facilities; and there is now invested in school plants owned and operated by the denomination nearly five million dollars. Mrs. White never appealed to the world's rich men for money to make possible the realization of what she said. No millionaires bequeathed legacies, endowments, or trust funds for educational work for the Seventh-day Adventists; nevertheless we know that what the prophet of God said more than fifty years ago when the circumstances seemed forbidding has actually taken place. Why should any person doubt the gift of prophecy in the remnant church? And when the servant of God said upon the authority of the word what should be done, why should the people of God not accept the prediction for its full-face value? "Blessed are they that have not seen, and yet have believed." John 20: 29.

OBEDIENCE REWARDED

ELDER AND MRS. WHITE first went to California in the year 1872. They were preceded by Elders J. N. Loughborough and D. T. Bourdeau who since 1868, had been doing a good work in that State. After remaining a while on the coast, they returned, but again visited California in the early part of 1874. A number of churches had already been organized, and a State conference was perfected in February, 1873, with about two hundred thirty church members.

Soon after she reached California the second time, she received light and visions concerning the future of the work on the Pacific Coast and in the regions beyond. She wrote:

"While in California in the year 1874, I was given an impressive dream, in which was represented the instrumentality of the press in the work of giving the third angel's message to the world."

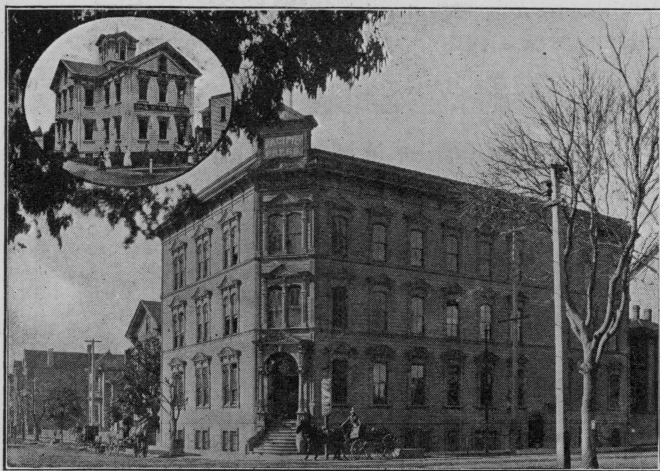
"In my last vision, I was shown that we should have a part to act in California in extending and confirming the work already commenced. I was shown that missionary labor must be put forth in California, Australia, Oregon, and other territories far more extensively than our people have imagined, or ever contemplated."

"I saw that there would be a paper published upon the

Pacific Coast. There would be a health institution established there, and a publishing house created."

"A paper published on the Pacific Coast would give strength and influence to the message. The light God has given us is not worth much to the world unless it can be seen by being presented before them. I declare to you our vision must be extended. We see things nigh, but not far off."—*"Life Sketches,"* edition 1915, pages 208-210.

This certainly is a large program mapped out for so small a constituency as they had on the Pacific Coast. There were about three hundred church members at the time this light was given in 1874. Nevertheless, in harmony with the light given, a paper was started June



PACIFIC PRESS, OAKLAND, CALIFORNIA

4, 1874, in the city of Oakland, called, the *Signs of the Times*. This paper was a success from its beginning.

The light was given that there would be a publishing house on the Pacific Coast. In the month of April, 1875, less than one year after the paper was started, the "Pacific Press Publishing Company" was incorporated, which name was retained till March, 1888, when the name was changed to the "Pacific Press Publishing Association."

The messages also declared that there would be a health institute established. Accordingly it was announced in the *Signs of the Times* of November 22, 1877 just three years after the paper was begun that Dr. M. G. Kellogg had secured land on the side of Howell Mountain, two and a half miles from the town of St. Helena, and a building was to be erected for a sanitarium. This building was erected in the winter of 1877-78; and in the early part of the latter year was ready to receive patients.

There might be conditions where certain predictions could easily be fulfilled. But the people to whom these messages came were poor people, still they had faith in what was said as coming from God. They believed, and the prophecy was fulfilled. The light was shining brightly, and its glory was reflected. The sanitarium and the publishing house were not started merely to comply with what was written, but they have been in operation from that time to this, and have done a most noble work. The sanitarium has received thousands of patients, and large numbers of the guests have been

blessed physically and spiritually also. God has done great things for this institution, and is continuing its blessings. Its influence has extended beyond its boundaries. It has sent from its doors doctors, and nurses, and tens of thousands of dollars to the ends of the earth, thus fulfilling other predictions made concerning the broader field of usefulness which has been prophesied of this institution.

We wish, however, to write further of the publishing work, and what has been accomplished with this publishing house because the light has been followed. It has been noted in another section, of the effort in 1890-1900 to consolidate all the publishing interests in this country; and it was planned to bring the Pacific Press Publishing Association under this central control. All the brethren did not see things in the same light.

"Moreover, the men bearing responsibility at the publishing house in California did not approve of any plan of consolidation which might result in the crippling of the work on the Pacific Coast."—*"Life Sketches,"* edition, 1915, page 312.

Although Mrs. White was in Australia during the time, she was very familiar with what was transpiring in this country during that decade. So in 1896, she wrote: (The following is taken from "Special Testimonies to Pacific Press").

"The scheme for consolidation is detrimental to the cause of present truth."

"Twenty years ago, I was surprised at the cautions and warnings given me in reference to the publishing

house on the Pacific Coast; that it was ever to remain independent of all other institutions; that it was to be controlled by no other institution, but was to do the Lord's work under His guidance and protection. The Lord says, 'All ye are brethren.' "

"It must maintain its own individuality and be strictly guarded from any corruption. It must not be merged into any other institution.

"At a later date, just prior to my husband's death, the minds of some were agitated in regard to placing these institutions under one presiding power. Again the Holy Spirit brought to my mind what had been stated to me by the Lord. I told my husband to say, in answer to this proposition, that the Lord had not planned any such action. *He who knows the end from the beginning*, understands these matters better than erring man."

"At a still later date the situation of the publishing house at Oakland was again presented to me. I was shown that a work was to be done by this institution which would be to the glory of God if the workers would keep His honor ever in view, I was shown that it must stand in its own independence, working out God's plan, under the control of none other but God.

"The Lord presented before me that branches of this work would be planted in other places, and carried on under the supervision of the Pacific Press."

Before we note the particular fulfilment of some of these latter statements, we desire to follow the movements of this publishing institution for a time, and observe how God most marvelously fulfilled everything He

had said through Mrs. White when the light was fully followed. In a letter to the compiler under date of December 27, 1921, the president and manager of the Pacific Press Publishing Association, Mr. C. H. Jones, wrote:

"You are doubtless aware that Brother and Sister White took upon themselves the burden of starting the publishing work here on the Pacific Coast. The first number of the *Signs of the Times* was dated June 4, 1874, and the Pacific Press Publishing Company was organized and incorporated April 5, 1875. The very place where it was located in Oakland was pointed out to Sister White in vision. At that time Oakland was a small city, and the land selected was out in the country; only two or three houses within several blocks. But the city grew rapidly and in a few years the plant was surrounded with dwellings. As early as 1890 or 1895 testimonies began to come advising us to seek a location in the country. . . . These testimonies became more and more insistent until about 1900."

"When we moved our plant to Mountain View in 1904, it was our full determination to cut out commercial work in harmony with instructions received from the spirit of prophecy, . . . but we did not cut out commercial work entirely and after the earthquake it came upon us like a flood, all the large printing offices in San Francisco having been destroyed."

"On April 18, [1906] the earthquake came and shook down the brick walls of the factory, but left the machinery intact. I was out on my ranch at the time, and

the next morning it occurred to me that this would be a good opportunity to get out a special edition of the *Signs of the Times*, giving an account of the earthquake and what these things mean, etc. I therefore went down to the office and suggested it to the management, but they said, 'It is impossible. We are swamped with commercial work and could not possibly undertake anything of this kind' . . . I then offered my services."

"A few weeks after the earthquake, the board of directors gave me an urgent invitation to return to the office and take my old place as manager; and after careful consideration, I told them I would do this."

"So about the first of July, I returned to the office as manager of the institution. About three weeks after this on the night of July 20, 1906, I was awakened by the alarm of fire and on investigation found that it was the Pacific Press. I immediately went down to the plant, but there was nothing that could be done. All we could do was to stand by and see the flames do their work, and the entire plant including stock and machinery was destroyed. . . . I will not attempt to describe my feelings. I called a meeting of the board of directors that very night and it was a depressing time, I can assure you. Some of the brethren thought that we might as well let the thing go and not attempt anything more, but after praying over the matter earnestly, we decided to attempt to make arrangements at once to issue our periodicals at least. So we arranged with firms in San Jose to do this.

"Then I suggested that we ought to take steps at once to secure machinery, . . . but nearly every one said it would be impossible to do this because the offices in San Francisco that had just been burned out, had contracted for all the machinery that could be secured and there would be no use trying to get any for our office. But I said, 'Let us try.' So I went to Oakland and visited three firms. . . . One agreed to give us a press, . . . one agreed to furnish a linotype, and another a folding-machine. . . . In three weeks we had the machinery in operation."

"At the time of the fire our camp-meeting was in session in Oakland, and Sister White was at that meeting. I went up one day and had a talk with her, and I also talked before the entire congregation. Sister White was on the stand and after I got through making a statement on the condition of things, she got up and related some things she had seen in regard to the work of the Pacific Press, what the Lord had done and would do, if right policies were pursued. She said the night before, a watcher had stood by her side and told her some things regarding the work and pointed out that if right policies were pursued, the case would be similar to that of Job and that 'the last end would be better than the first.' She encouraged us to rebuild. This brought courage to our hearts, but we decided to take no definite steps until we could seek counsel of our leading brethren. A meeting was called to convene in Mountain View the next September; many of our leading brethren were present; representatives of the General Conference, etc.

"Sister White was with us. I shall never forget that meeting. Some of the leading brethren got up and stated that they did not think it wise to attempt to rebuild the office; that we would never publish anything more than the *Signs* and a few tracts, and that the publishing of books, etc., could be done east of the mountains. . . . After several had spoken, Sister White arose to her feet and gave a very encouraging testimony and advised us to go on and rebuild and that if we adopted right policies, the Lord would greatly bless the work and she again repeated what she stated on the camp-ground, that the case would be similar to that of Job and that 'the last end would be better than the first.'

"It was therefore decided to rebuild on the old foundation, but we were limited to \$25,000.00. The treasurer reported at that time that we were \$13,000.00 in debt. We had no machinery and no stock of books."

"Immediately following the fire, our board of directors took the following action concerning commercial work:

" *Whereas*, Giving the last threefold message to the world demands the best energies and the undivided attention of God's people, more especially of those engaged in its organized work; and

" *Whereas*, This office was established for the purpose of giving this message to the world; and

" *Whereas*, Whatever may have been expedient in the past, the time now demands that all the facilities of the office, and the talents, energies, and ability of its employees, be devoted solely to the work for which the institution was established; therefore

" 'Resolved, That henceforth commercial work shall be eliminated from the office of the Pacific Press, and that by commercial work shall be understood all work outside the regular organized work of the message, and such work as shall not be approved by the publishing committee of the institution.'

"Since *that time*, not one job of commercial printing has been done by the Pacific Press, and we can but feel that what we called a calamity in the destruction of our building by fire, was really a blessing in disguise. We had really and earnestly tried to get rid of commercial work, but it seemed beyond our power, so the Lord came to our rescue and wiped the whole thing out in one night, and we have not been troubled with it since that time, and the Lord has prospered the work more wonderfully than ever before."

Let us now note the wonderful things which have happened by the Pacific Press' rebuilding, following right policies as was counseled them, and doing their "work under His guidance and protection."

Beginning with the year 1906, when the Pacific Press was burned out, and with a debt of \$13,000 to which must be added the \$25,000 for rebuilding, we have the following reports year by year:

**Sales of Denominational Publications
By Pacific Press Publishing Association**

| Year | Amount | Year | Amount |
|------|--------------|------|--------------|
| 1906 | \$239,187 00 | 1914 | \$471,126 44 |
| 1907 | 311,994 00 | 1915 | 623,391 13 |
| 1908 | 345,673 00 | 1916 | 730,088 59 |
| 1909 | 384,523 00 | 1917 | 821,638 99 |

| | | | |
|------|------------|-------|-----------------------|
| 1910 | 414,898 00 | 1918 | 1,056,800 79 |
| 1911 | 425,861 00 | 1919 | 1,359,063 53 |
| 1912 | 459,349 00 | 1920 | 1,594,877 82 |
| 1913 | 447,062 00 | Total | <u>\$9,685,534 29</u> |

Branch Offices

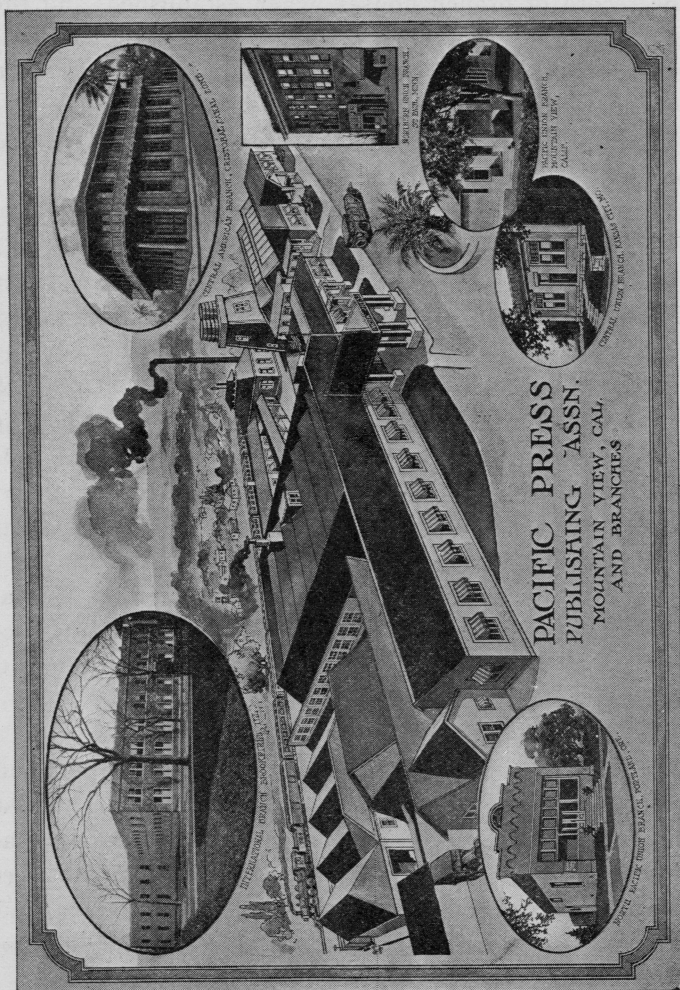
| City | Date Estab. | Sales 1920 |
|---|--------------|---------------------------|
| New York (Transferred to Review and Herald 1903) | 1888 | |
| London (Transferred to General Conference 1893) | 1889 | |
| Kansas City, Mo. | June 1893 | \$159,247 73 |
| Portland, Oregon | January 1904 | 127,735 40 |
| Canada (Regina) (Moved to Calgary 1910 and transferred to Review and Herald 1919) | April 1907 | 84,084 65 (1919 sales) |
| Brookfield, Illinois, International Branch | | |
| | Nov. 1914 | 195,408 25 |
| Cristobal, Canal Zone | May 1917 | 193,015 85 |
| Pacific Branch, Mountain View | Jan. 1918 | 126,553 96 |
| St. Paul, Minnesota | March 1918 | 163,990 84 |

Periodicals Circulated

| Name of Paper | Copies Circulated 1920 |
|---|------------------------|
| "Signs of the Times," weekly English | 4,397,000 |
| "Signs of the Times," monthly magazine, English | 436,500 |
| "Our Little Friend," weekly, English | 1,419,400 |
| "Sabbath School Lessons," quarterly, English | |
| "Sendebud," Danish Norwegian | 366,400 |
| "Missionaren" | 9,576 |
| "Arbeiter" | German 115,850 |

| | | |
|------------------------------------|---------|-----------|
| "Hausfreund" | German | 502,910 |
| "Zeichen der Zeit" | German | 39,000 |
| "Tidens Tecken" | Swedish | 144,911 |
| "Sions Vaktare" | Swedish | 104,846 |
| Spanish magazine | | 67,700 |
| Bohemian magazine | | 13,584 |
| French magazine | | 41,187 |
| Hungarian magazine | | 19,664 |
| Italian magazine | | 68,478 |
| Church paper | Italian | 4,000 |
| Russian magazine | | 10,944 |
| Monthly church paper | Russian | 13,568 |
| Yiddish magazine | | 55,936 |
| Finnish magazine | | 9,239 |
| Polish magazine | | 36,421 |
| Roumanian magazine | | 2,838 |
| Roumanian S. S. Quarterly | | 425 |
| Serbian | | 3,000 |
| Slovakian magazine | | 13,395 |
| Russian S. S. Quarterly | | 2,800 |
| Italian S. S. Quarterly | | 500 |
| Bohemian S. S. Quarterly | | 500 |
| Serbian S. S. Quarterly | | 500 |
| Polish S. S. Quarterly | | 700 |
| Hungarian S. S. Quarterly | | 1,300 |
| Slovakian S. S. Quarterly | | 725 |
| Total periodicals circulated | | 8,260,413 |

The prediction stated that "Branches of this work would be planted in other places, and carried on under the supervision of the Pacific Press." Here we have



the record of branch houses, when established, and the amount of business each branch house did in the year 1920. The net gain of the business for the year 1920 was more than \$100,000.

The following is the investment of the plants owned and operated by the Pacific Press:

| | |
|--|--------------|
| "Mountain View, California factory, | \$760,815.59 |
| "Brookfield, Illinois, polyglot factory, | 208,024 32 |
| "Kansas City, Missouri, | 41,111 55 |
| "St. Paul, Minnesota, | 32,306 37 |
| "Portland, Oregon, | 27,636 35 |
| "Pacific Branch, | 16,750 68 |
| "Cristobal Branch, Canal Zone, | 55,843 55 |

"Making a total investment of over one million dollars, and during this time, we have donated machinery, equipment, etc., to our mission printing plants, amounting to about \$75,000.00," says Brother C. H. Jones.

"We attribute this remarkable showing to the special blessing of the Lord and to our following the instruction which the Lord has given us through His servant, Sister White."

In closing his letter, Brother Jones remarks:

"Before closing, I want to say that the Lord has had a special care over the Pacific Press from its earliest days down to the present time, and many communications have come to us from the Lord through His servant, and we have tried to live up to the light given, and the nearer we have lived up to this, the greater the prosperity."

DIVINE LEADING

It was ten years after Mrs. White had the remarkable vision in Battle Creek when she was shown that a large work would yet be done in Australia, that several men started for that distant field. Among the ones who pioneered that effort were Elders S. N. Haskell, J. O. Corliss, and M. C. Israel. Within a year from the time they left America, the first Seventh-day Adventist church was organized, but before this, January, 1886, there was started the printing of a sixteen-page monthly, the *Bible Echo and the Signs of the Times*. The work made splendid progress in that continent, and at the General Conference in 1891, Elder Haskell made an earnest appeal that a number of additional workers be sent there, and that Mrs. White in particular be encouraged to make a visit to that field. Consequently, in the fall of 1891, Mrs. White, her son, and a number of other workers went across the Pacific to the Australasian country.

From the time that she reached that continent, December 6, 1891, till she left that field, nearly ten years later, a series of as extraordinary and marvelous occurrences took place as were ever recorded in human history. Whether all the facts will ever be fully given to the public we can not say; we can assure our readers it

would be as fascinating lore as ever was printed. We trust that ere long a volume may appear with part of the story at least of the miraculous and divine working of God's Holy Spirit through the gift of prophecy throughout the great Australasian Continent.

In this section we wish to mention a few things which were foretold, and see how clearly all took place. The circumstances plainly show that God was leading Mrs. White in her work, and that she was called of heaven to be a human channel for the outflowing of God's blessed spiritual power. The results of her statements are not such as may come to a person, even though spiritually minded, who has an impression or an emotion, or an ordinary nocturnal dream; they show without doubt that God was leading this woman as verily as He led Moses, as surely as He controlled Samuel, as positively as He directed Daniel, and as certainly as He called, guided, and inspired John the Baptist.

When Mrs. White reached Australia there were about four hundred fifty Seventh-day Adventists in all the continent. Before she was there very long, she made clear to the people that God had revealed to her that there was a great work to be accomplished in every part of that continent. She said:

"There is a school to be built, a sanitarium to be established, and other work you do not see."

The school question in Australia was an intensely interesting and practical one, as will be seen from the following:

"The majority of those who had embraced the truth in Australia, were tradesmen living in the cities. As their children reached the age when they must leave the public schools and prepare to assist in the support of the family, it was found, because of their observance of the Sabbath, exceedingly difficult for them to secure employment or to learn trades.

"Some desired that their children should be trained to become laborers in the cause. But how could this be accomplished? The colonies were passing through a severe financial depression; and many of the Sabbath-keepers, with thousands of others, were greatly perplexed and overtaxed with the work of supplying their families with the necessities of life, then how could they, at such a time, enter upon the expensive enterprise of establishing and supporting a denominational training school?"

"The conference appointed a committee to outline plans, and another committee to study the question of location; and it authorized the holding of a workers' training school while waiting for the selection of a site and the erection of buildings."—*"Life Sketches,"* edition 1915, pages 333, 334.

The next August this Bible school was opened, and on that occasion Mrs. White was present and made some remarks. She said:

"The missionary work in Australia and New Zealand is yet in its infancy, but the same work must be accomplished in Australia, New Zealand, in Africa, India,

China, and the islands of the sea, as has been accomplished in the home field."—*Id.*, page 338.

That the people and the leaders might be encouraged that this work would be accomplished speedily, she also stated:

"The field is the world, and the light of truth is to go to all the dark places of the earth in a much shorter time than many think possible."—*Id.*, page 337.

In a letter to the compiler, Elder W. C. White, in speaking of the school question in Australia, wrote:

"In our general meetings, mother presented the views which God had given her regarding the education of the youth, and in the light of these presentations, the ministers and conference committee men were united in planning for a school which should be built according to the pattern shown her. But as our ministers went from church to church, and witnessed the financial distress of our people, it seemed impossible to carry out such a plan."

"One day an influential and talented member of the Melbourne church, after listening to our plans for the establishment of such a school as we had at Healdsburg, said to me, 'Brother White, this plan of building such a school is not an Australian plan at all, the demand for having such a school is not an Australian demand. The idea of establishing a school at this time, when our cause is so young and weak is not an Australian idea.' "

In September, 1893, Elder A. G. Daniells, who was then in charge of the work in that field, advertised that Australia would have its first camp-meeting and that

- Mrs. White would be present. This camp-meeting was held in a suburb of the city of Melbourne in the early part of 1894. It was also attended by Elder O. A. Olsen, who was president of the General Conference. Considerable time was given at this camp-meeting to the discussion of plans for the Australian Missionary Training School, but as yet no site had been chosen for school work.

"Shortly after camp-meeting, she prepared for publication a comprehensive statement regarding the advisability of placing the school away from the large cities, and outlining the kind of education that should be sought for and given in the proposed school. The main features of these counsels are embodied in the following extracts:

" 'Our minds have been much exercised day and night in regard to our schools. How shall they be conducted? And what shall be the education and training of the youth? Where shall our Australasian Bible School be located? I was awakened this morning at one o'clock with a heavy burden upon my soul. The subject of education has been presented before me in different lines, in varied aspects, by many illustrations, and with direct specifications, now upon one point, and again upon another, I feel, indeed, that we have much to learn.' "—*"Life Sketches,"* edition 1915, pages 349, 350.

" 'The school to be established in Australia should bring the question of industry to the front, and reveal the fact that physical labor has its place in God's plan

for every man, and that His blessing will attend it.' "

—*Id.*, page 355.

Various locations were investigated as possible openings for the school, but so many obstacles were in the way that it seemed well-nigh impossible to find the right spot. In some places land was very costly. Some of this sort of land appealed to our brethren; whereas, other sections of land which came within the possibility of reach were not considered very favorable for industrial purposes on account of position, soil, or climatic conditions. Mrs. White had described certain land that she had seen in vision, and the brethren were very anxious to discover this section. A tract of land had been located which seemed to answer the description given by Mrs. White.

After the land had been thoroughly inspected, the leading official brethren had decided to purchase the large tract. The first payment on the same had been deposited, but a number of prominent church members had raised so much unfriendly criticism that the leading officials hesitated about finishing up the deal. Business men were consulted; government officials were sought for advice, and even government experts were counseled. All united in saying that it was poor land, nothing would grow there, and if a jack rabbit wanted something to eat while tarrying there, he would have to take his luncheon with him.

It was upon this tract of land that Mrs. White saw in vision the school should be located. It was this section that was to be secured for the industrial work of

the college. It was here that such great things were to be accomplished, and on this land the wonderful things of God were to be wrought out. With the report of the government expert of the land, with the suggestions of the business men of the poor grade of soil, with the general sentiment expressed by many of the believers of the discouraging outlook and dark future if this tract of land should be secured, with the poverty of the church members of the country who were expected to support such a failure from the outset, it certainly required great faith and strong belief to accept the program as reported by Mrs. White of what she claimed would yet be accomplished if this land were purchased. One can almost imagine himself in the wilderness with the ten spies rendering the majority report.

Mrs. White wrote of this land:

"Before I visited Cooranbong, the Lord gave me a dream. In my dream I was taken to the land that was for sale in Cooranbong. Several of our brethren had been solicited to visit the land. I dreamed that I was walking about the estate. I came to a neat-cut furrow that had been ploughed one quarter of a yard deep and two yards in length. Two of the brethren who had worked the rich soil of Iowa, were standing before the furrow and saying, 'This is not good land; the soil is not favorable.' But One who has often spoken in counsel was present also, and He said, 'False witness has been borne of this land.' He then described the properties of the different layers of the earth. He explained the science of the soil, and said that this land

was adapted to the growth of fruit and vegetables, and that if well worked it would produce its treasures for the benefit of man.

"This dream I related to Brother and Sister Starr and my family. Afterwards, as I was walking on the ground where the trees had been removed, lo, there was the furrow just as I had described it, and the men also who criticized the appearance of the land. The words were spoken just as I had dreamed." — *"Experiences in Australia,"* pages 3, 4.

The land was purchased in the spring of 1895. "After its purchase, the estate was named 'Avondale,' because of the numerous creeks and the abundance of flowing water."—*"Life Sketches,"* edition 1915, pages 356, 357.

"In July, 1895, Mrs. White determined to manifest her interest in the school enterprise and her confidence in the Avondale estate, by purchasing a piece of the land, and making Cooranbong her home. She selected sixty-six acres and in a few weeks had a portion of her family living in tents on the tract, which she named 'Sunnyside.' The erection of an eight-roomed cottage was begun; and as soon as clearing could be made, land was plowed, and fruit-trees were planted. Of this experience she wrote:

" 'When the foundation of the house was laid, preparations were made for the raising of fruit and vegetables. The Lord had shown me that the poverty which existed about Cooranbong need not be, for with industry the soil could be cultivated, and made to yield its treasure for the service of man.' "—*Id.*, page 358.

Some years later, after the school was in running order and the land yielded her rich treasures, a splendid repast was served to many of the citizens and neighbors in places near by. The vegetables of the soil and the fruit of the ground were served in a most delicious and palatable manner; and the predictions Mrs. White had made "that the soil could be cultivated and made to yield its treasure for the service of man" and "God can spread a table in the wilderness" were literally fulfilled. In the very section which some years before had been desolate this table was spread and the banquet served.

Mrs. White also wrote that "Many young people will come to school who desire a training in industrial lines. The industrial instruction should include the keeping of accounts, carpentry, and everything that is comprehended in farming. Preparation should also be made for teaching blacksmithing, painting, shoemaking, cooking, baking, laundering, mending, typewriting, and printing."—*"Life Sketches," edition 1915, page 368.*

"From 1901 to 1909 Professor C. W. Irwin acted as principal of the Avondale school; and in his report to the General Conference of 1909 he bore witness of the fulfilment of that which had been said would come to pass on the Avondale estate as follows:

" 'As time has gone on, and we have had an opportunity to watch the work develop, we can say most assuredly, from our experience, that God led in the selection of this place. Everything that has been said about the location of the school in this place, has been fulfilled—everything.

“ ‘The brethren in counsel with Sister White, had made such broad and liberal plans for the school, that through my eight years’ connection with it I have never yet needed to change a single plan they had laid down. God guided in the establishment of the work there; and all we have endeavored to do during these eight years, has simply been to develop more fully the plans already made. I believe the working out of this has proved that God’s instruction was true.’ ”—*Id.*, pages 376, 377.

We can do no better in closing this section, to illustrate the clear leading of God through Mrs. White, than to quote from a report written by Elder A. G. Daniells, the president of the General Conference, in the year 1899, to the General Conference held at South Lancaster, Massachusetts; when he was president of the Australasian Union Conference. The compiler was present at the General Conference when the report was read.

“ ‘We in Australasia have been slow to grasp the meaning of God’s providence in keeping His servant, Sister White, in this country. When she came, we all thought she was making us only a brief visit. She thought so. But the Lord knew better. He placed her in this land, and does not cause the cloud to lift and move elsewhere.

“ ‘Ever since she came, God has been instructing her regarding the work here. He has pointed out the mistakes in our methods of labor. He has caused another mold to be placed upon the work throughout the entire field. . . . The struggle it has taken to carry out

what God has plainly revealed should be done, has been terrible. Satan has contested every inch of the ground; but God has given us many victories. He has planted the Avondale school, and we have the plainest evidences that He will be glorified by it. He has given minute instruction regarding its location, object, and management. *Now He is telling us that if we will walk in the light He has given, Avondale will become the training ground for many missionary fields.* The hand of God is in all these things.' "

"We believe that in a short time we shall be able to furnish a large number of valuable workers for various mission fields under the British flag. The Lord is revealing this to us through the spirit of prophecy, and He will bring it to pass."—*Id.*, pages 372-374.

The statistical secretary reports as follows for the year 1920 for the Australasia Union Conference:

"The conference contains twenty-one organized conferences and mission fields having one hundred ninety-two churches with eight thousand sixty-one members. During the year there were baptized six hundred twenty-four believers. The union conference employs five hundred fifty laborers, as ordained ministers, licensed ministers, licensed missionaries, and colporteurs. The receipts for the year were almost a half million dollars which included their tithes, gifts to foreign fields, and local church work. God has surely brought to pass what He predicted.

BEAUTIFUL LOMA LINDA

AFTER Samuel had anointed Saul to be king of Israel, the prophet gave the young man some advice as he journeyed towards his home. He told Saul that he would pass certain people and certain places, and when he came to these objects, he should regard them as signs. That is to say, Samuel made certain predictions to Saul of things which were to occur on his journey, and when he saw those very things he would recognize that He was being led of God. These signs were to be an assurance to him that God was directing his ways. The Scripture says: "And all those signs came to pass that day." I Samuel 10: 1-9.

While Mrs. White was in America, she was repeatedly shown many things concerning the work in Australia and in other countries; all these things fully came to pass. When she was in Australia there were many things revealed to her concerning the work in America. In a communication written in St. Helena, California, some two years after she had returned from Australia, she wrote:

"During my stay in Southern California, I was enabled to visit places that in the past have been presented me by the Lord as suitable for the establishment of sanitariums and schools. For years I have been given

special light that we are not to establish large centers for our work in the cities.

"I have been instructed that the work in Southern California should have advantages that are not yet enjoyed. I have been shown that in Southern California there are properties for sale on which buildings are already erected that could be utilized for our work, and that such properties will be offered to us at *much less than their original cost*.

"This subject was laid out before me in Australia. Light was given me that the cities would be filled with confusion, violence, and crime, and that these things would increase till the close of this earth's history."

"And our physicians and teachers should be quick to see the advantages of retired locations for our sanitariums and schools."—"*Medical Evangelistic Library*," No. 4, College Press Print, Loma Linda, California; pages 10-12.

In August 1904, another communication was sent, as follows:

"Again and again during the past five years symbolic representations have been presented to me in visions of the night, showing what we ought to be doing in sanitarium work to help the sick to recover soundness of body and mind. On the night of October 10, 1901, I was unable to sleep after half past eleven at night. I was shown sanitariums near Los Angeles in running order. At one place I saw sanitarium work being carried on in a beautiful building. On the grounds surrounding the building there were many fruit-trees. This

institution, which was away from the city, was filled with life and activity.

"On the grounds of this beautiful place that I saw in the visions of the night, there were many shade-trees, the boughs of which hung down in such a way as to form leafy canopies somewhat in the shape of tents. Underneath these canopies patients were resting. The sick were delighted with their surroundings. While some worked, others were singing. There was no sign of dissatisfaction.

"I awoke, and for some time I could not sleep. Many vivid scenes had passed before me, and I could not forget the words I had spoken to the patients and helpers. Brethren and sisters, Christ has instructed me to say to you, the Holy Spirit will make your hearts tender and soft by His grace. The Lord will guide and teach you His way."—*Id.*, page 15.

On February 26, 1905, there came another communication, and this time the vicinity of the location of this sanitarium was further pointed out. The document said:

"I hope, Brother —, that when you see a suitable place in Redlands, which could be used as a sanitarium, offered for sale at a suitable price, you will let us know about it. We shall need a sanitarium at Redlands. Unless we start an enterprise of this kind, *others will*.

"I merely mention this so that you and Brother Burden may keep it in view. We shall not take any steps to establish a sanitarium in Redlands until *we can be assured that we are doing the right thing*.

Brother Burden and you can visit the place from time to time, and see what openings there are. And in all that you do, be as wise as serpents and harmless as doves."—*Id.*, page 15, 16.

In a letter written five days later, March 1, to Brother —, she wrote the following:

"In closing, I would ask you not to forget that sometime a sanitarium will be needed in Redlands. When you have opportunity, examine the field cautiously, and tell us what you find there. *We must not allow others to get ahead of us*, and shut us off. Now is the time to make discreet inquiries."—*Id.*, page 16.

The writer of the pamphlet from which these communications are taken makes the following statements:

"From this instruction it was evident that another sanitarium property was somewhere awaiting us, and as Redlands and Riverside district had been previously mentioned, it was thought Loma Linda might be the place, as it *so perfectly met the description*; but on learning they asked one hundred and ten thousand dollars for the property, the thought was dismissed as out of the question."—*Id.*, page 15.

"On receiving the above communication [that of March 1], Loma Linda was again brought to mind, and on careful investigation we learned that it could be secured for eighty-five thousand dollars."—*Id.*, page 16.

On the 12th of April, 1905, another communication was sent which contained the following:

"Redlands and Riverside have been presented to me as places that should be worked. These two places

should no longer be neglected, please consider the advisability of establishing a sanitarium in the vicinity of these cities with treatment-rooms in each place to act as feeders to the sanitarium."—*Id.*, pages 16, 17.

The author of the pamphlet referred to says:

"About this time the president of the conference and one of the committee visited Sister White at her home in St. Helena. In the course of the conversation, she called attention to the sanitarium waiting near Riverside and Redlands, stating that she thought it was nearer Redlands, and that they could find it if they wanted to.

"On receiving these repeated instructions, a committee was appointed to investigate the opening for a sanitarium. When it was intimated that the prospective sanitarium was near Redlands, we felt impressed that it must be the Loma Linda property; hence the lowest price, forty thousand dollars, was quietly secured before the committee visited the place. In the meantime, Sister White passed through Los Angeles, on her way to the General Conference of 1905, at Washington, D. C. While her train waited at the depot, the Loma Linda proposition was laid before her. She asked that further particulars be carefully looked up and forwarded to her."—*Id.*, pages 18, 19.

"Two or three of the committee, however, felt impressed that the hand of the Lord was in it; hence a letter was written to Sister White, fully describing the property, with the request that she counsel with the brethren from Southern California, and advise us at

once as to what action we should take. To our surprise, a telegram came urging us to secure the property without delay."—*Id.*, page 19, 20.

With reference to the sending of this telegram, I will quote a letter signed by Mrs. White's secretary and traveling companion, as follows:

"While we were in Washington in 1905, attending the General Conference session, one day I was called into the room of Sister White. She was sitting in her chair, and acted as though something rather pressing was on her mind.

"She told me she wished that I would see Elder W. C. White, her son, and ask him to send a telegram to Elder A. J. Burden, to purchase Loma Linda. When she made this request there was much emphasis to it, for she told me that the message must be sent immediately. I wondered why there was such haste. But she insisted that it must go at once, as she said that — would attempt to secure the property, and if he did our medical work on the Pacific Coast would be seriously hindered. The message was sent right away, as she desired."

[Signed] "SARAH McENTERFER,

"Mountain View, California, December 23, 1921."

The pamphlet says further:

"Soon afterward, we received a letter from Takoma Park dated May 14, 1905, in part as follows:

"Your letter has just been read. I had no sooner finished reading it than I said, I will counsel with no one; for I have no question at all about the matter.

Secure the property by all means, so that it

can be held, and then obtain all the money you can and make sufficient payments to hold the place. *Do not delay*, for it is just what is needed.

“ ‘I think that sufficient help can be secured to carry the matter through. I want you to be sure to lose no time in securing the right to purchase the property. We will do our utmost to help you raise the money. I know that Redlands and Riverside are to be worked; and I pray that the Lord may be gracious, *and not allow any one else* to get this property instead of us.’ ”

“ ‘We are to reach out in faith in Los Angeles, and in Redlands, and Riverside.’ ”

“ ‘Let not this opportunity slip; for just such a place has been presented before me that it would be greatly to our advantage to obtain. . . . ‘I sent a telegram yesterday afternoon with a decided affirmation to purchase the place.’ ”—*Id.*, pages 19, 20.

Mrs. White on May 23, sent the following:

“I have been waiting to hear from you again regarding the place near Redlands about which you wrote to me not long ago. I hope that this place can be secured, because I think that the Lord has made it possible for us to obtain it.”

“Redlands and Riverside must be worked, and they could be worked from the place about which you have written us.”—*Id.*, page 21.

Two days later, another communication was received:

“Brother Burden, if you wait for — to work out the plans, there will be no hope at all in the matter. I will not write more till I hear something further from you.

Telegraph us at once the price of the property, and the best terms of payment you can obtain."—*Id.*, page 22.

How the hand of God was directing in this matter, and why the prophet of the Lord was so urgent and insistent, may be clear from the writer of the pamphlet referred to.

"On counseling over the matter, we learned that a brother had asked if the conference would like some money. As soon as the brother could be found, the telegram from Sister White, with the letter that had followed, were laid before him. Upon hearing these, he exclaimed, 'Praise the Lord! I have been praying to the Lord, for months, to send me a buyer, that I might get out of Sodom, and devote my means to the advancement of His cause. A few days ago, a man came and purchased my place, and the money is lying in the bank. The devil has been tempting me to invest it again in land, but I am sure that the Lord wants it to help secure this property.' Without any hesitation, he turned over to us twenty-four hundred dollars. This little experience, simple though it was, strengthened our faith that God was in the move, and ever afterwards held us steady as perplexities arose that were calculated to cause us to doubt that the Lord was leading."—*Id.*, page 22.

On May 28, 1905, Sister White sent another communication about this property. "When you wrote to me about the advisability of purchasing the property known as 'Loma Linda,' I did not consult with any one because I thought this would hinder us. . . . Be

assured, my brother, that I never advise anything unless I have decided impression that it should be carried out, and unless I am firmly resolved to assist.

"I am glad that means are in sight to make the first payment on the place: for we ought to have it.

"By all means secure the property if you can; for I believe it to be the very place the Lord desires us to have."—*Id.*, page 23.

In another letter dated, May 31, 1905, she wrote:

"We hope to see you soon now, but in regard to the purchase of 'Loma Linda,' I will say, Go ahead. . . . I wish the place purchased. Do not neglect to tell me all I ought to know. I have been looking over your descriptive letter, and I am well satisfied that the place is one that we ought to have. It is cheap at forty thousand dollars."

"If we do not succeed in getting this place, then we shall have to search for another; but I believe the Lord means that we shall have this place and the money can be obtained to purchase it. Let not this opportunity slip, for just such a place has been presented before me, that would be greatly to our advantage to obtain.

"W. C. White sent the telegram yesterday with a decided affirmation to purchase the place."—*Id.*, pages 19-24.

We might quote many pages of letters and correspondence which passed between Mrs. White and those in charge of securing this property; and in every communication she sent she assured the brethren that "Loma Linda" was the place the Lord wanted. Some weeks later, Mrs. White was met at Loma Linda by a

number of the brethren, and as she was looking the grounds over, she repeatedly said: "This is the very place that has been shown me, and we must have it." Those who were there at the time said she remarked that this place "would become a medical center."

She made a number of predictions with reference to the securing of the money for the place. She said that money would come from unexpected sources, and it came just that way. Just one simple illustration on this point.

"It is needless to say that as the very day drew near on which the payment was to be made, and no money was in sight, some anxiety was felt. Our gratitude to God, however, rose all the higher because of former anxiety when, in the midst of the suspense, the ten o'clock mail, on the very day the payment was to be made brought the required sum—five thousand dollars. We then took new courage, as we felt the Lord was going before us.

"Before the next payment was due, the third five thousand was secured, and paid in."

The first twenty thousand dollars were met on time, and the proprietors offered a thousand dollars discount if the last twenty thousand dollars could be secured. "The remarkable way in which the Lord provided the twenty thousand dollars in just a few days was enough to convince the most doubting that God was carrying forward this enterprise. . . . In less than six months the whole forty thousand dollars has been provided by our brethren and friends of the enterprise,

proving true the statement of the spirit of prophecy that money would come from unexpected sources."

After the place was secured and the money paid for the property, Mrs. White wrote much concerning it. In one communication she said:

"When I saw 'Loma Linda,' I said, 'Thank the Lord.' This is the very place we have been hoping to find."

"God declared that we should find buildings suitable for our work, and that these buildings would be offered to us at a very low price. Has not our recent experience in Southern California proved this true?"

Loma Linda became an educational center. Then instruction came that a full-fledged medical school should be operated from this place.

We believe we speak with reasonable certainty when we say that if the predictions made concerning Loma Linda and its work could be gathered together, the fulfillments of those utterances would fill a volume.

A Series of Surprises

(Speech by Elder W. C. White in a symposium on Loma Linda College of Medical Evangelists, March 31, 1911.)

As we were coming to this meeting, my memory was busy with some of our experiences in connection with this place, and I thought what a series of surprises Loma Linda has been to us, all the way through. To me the history of this place has been a most remarkable succession of surprises.

I was startled when the word was brought to me that mother had definitely said that we must have a third

medical institution in Southern California. With mother I had been through the fearful grind of getting the sanitarium work started in Paradise Valley. I had just a little part at the beginning with our brethren who took the tremendous risk and burden and anxiety of starting the sanitarium at Glendale, and we had just gotten to the point where we thought that if the Lord would give us strength to care for and develop those twin sanitariums, we would be the most thankful people in the world.

And then came the word that a third sanitarium was to be established in Southern California. At that time Dr. Leadsworth had some treatment-rooms in Riverside. He was willing to sell these treatment-rooms and enter the organized work. So I said to Elder Burden, "Buy them quick; perhaps they will meet the requirement." He bought them, but this move did not count. It did not fill the bill.

We were greatly surprised, when on the way to the General Conference to learn from Elders Burden, Santee, and others, that they were looking at Loma Linda, and thinking that perhaps this place was what the Lord wanted us to have. I was much more surprised when, at the General Conference, mother sent for me one afternoon, and said, "Willie, will you do what I tell you?" I said, "I usually do, mother." Then she told me that she wanted me to telegraph to Elder Burden to secure Loma Linda, and to do this without taking counsel with any one. I suggested that this was a very strange thing to do, that it was not the way that we had worked

in the past, and I asked, "Why should not I take counsel with the brethren?" Mother replied, "Will you do what I tell you?" I said, "That is what I promised to do." Then she said, "Go and send the telegram without delay." And the message was sent according to the instruction. I did not know the reasons at that time, but I think I have learned them since.

Well, it was a great surprise to me when we came back here. On our return from the General Conference, we stopped, with about thirty of our brethren, and looked over the place. We were wonderfully surprised to see what it was, to see the height and length and breadth of it. Up to the present time I have not recovered from that surprise. It is an increasing surprise. Soon the place was secured, and what battles we had during the next two years! We will not talk about them now.

When we came to the dedication, there was another surprise, that Loma Linda had so quickly acquired a cosmopolitan character. I have no memorandum of those who had gathered here, but there were already patients from a large number of States and from other countries, and in our working force we had gathered workers from many, many institutions and many localities. It was a remarkable gathering of people. It foreshadowed the character of the institution,—the fact that all the world will have a part in making this institution what it ought to be, and that Loma Linda will have a world-wide influence in shaping our medical work all over the world.

The next surprise was the fact that it was an all-the-year-round sanitarium. We knew that it was a good winter place. But we found that it could be made a popular health resort all the year round. That, of course, meant a great deal to us in a financial way.

The next great surprise came when our brethren met here a year ago. I had thought and prayed and planned about the future work on this hill, and the best thing I had dared to hope for was two corporations, two institutions, two administrations, two business managements, working in conjunction; and I felt that there would be need for a constant miracle to be worked here in order that the two enterprises should harmonize. Then when our brethren gathered here a year ago, and said, "Let us make it all one, the leading feature to be the college, and the supporting feature to be the sanitarium;" and then, "Let us make it not simply a Pacific Coast institution, but an institution representing this cause throughout the world,"—there are not words to express the fulness of what this would mean to our work.

The next great surprise that came to me was the report of what had been done last August at the Southern California camp-meeting. We all knew that the Southern California Conference was having a heavy burden of debt to carry in connection with the Glendale and Los Angeles medical work. And the natural thing would have been for our brethren to say, "Now that the General Conference has taken Loma Linda, we will turn our attention to lifting our own institution out of debt." But

our brethren looked the situation squarely in the face, and without selfishness they said, "The whole is greater than a part. The success of Loma Linda just now means more than the success of any institution in this whole cause, and our brethren who are nearest it must show their faith in it." They said to Glendale, "You must wait." And they raised thousands and thousands of dollars to put in here. Brethren, that meant a great deal to this institution, and I believe it meant a great deal more to the Southern California Conference, for God never forgets unselfishness among His people.

Again, I have been surprised to see the large number of students that have come here, and the general satisfaction manifested, the large percentage of confidence and good cheer. Wherever I have traveled, I have found that the word that comes from the students here is that they have found the school better than they expected, and this counts with our people. I am glad we have such a good attendance of students. And more than all, I am glad that in the addition of new elements in the faculty, in the grouping of workers here, there has been an earnest effort to draw together, to harmonize, to unify. How could we expect that an institution with an established management of four or five years' experience, a management that has had to fight its way through against prejudice and jealousy, would harmonize readily with the new elements? How could we expect that a new element, a larger, stronger element, that had not shared these experiences, would be brought in, and that the two would harmonize?

Brethren, I know that the God of Israel has been working with the leaders in the work here. I thank and praise Him for it, and I pray that we may each one of us so walk before Him that He can be honored, and continue to work miracles in our behalf, in all features of our work, financial, medical, educational, and especially in the matter of our gaining a perfect experience in the matter of counseling together, drawing together, seeking at any cost for that unity which is an indication of God's special blessing and approval.

There was one more surprise that is worthy to be mentioned, and that is, that the earnings of this sanitarium during this past year have covered the expense of operating the medical school. This is a wonderful thing. You all remember that in our planning, we asked our brethren here and there for about \$8,000 for equipment and to cover operating expenses during the first year. I do not suppose any of us thought that less than half of that would be consumed in operation. The expense of securing a faculty and getting the school started is necessarily very large, and yet in His infinite goodness, God has enabled our brethren to manage the place so that the earnings covered the expense of the first year's operations. And what a pleasure it is to us all to be able to say that this \$8,000 that had been set apart for operating and for facilities, has all been used in providing facilities.

We know not what surprises there may be in store for us. Let us all pray for the prosperity of the Loma Linda College of Medical Evangelists.

ELDER F. C. GILBERT,
South Lancaster, Mass.

DEAR BROTHER GILBERT:

Your letter of November 23, 1920, asking for definite fulfilment of specific predictions of Sister White was received some days ago. It would be quite a task to give you exact quotations, yet I suppose that is what you really want. If so, I have not the time just at present to look up all the data and write it out for you. There are many of them in connection with the development of the medical work in Southern California. Sister White definitely located sanitarium buildings that were waiting for us, and stated that they could be purchased at greatly reduced prices if we would move forward. This was done years before we had any sanitariums in this field. The institutions and grounds in some instances were described so fully in detail that one could not fail to recognize them.

She predicted that the money would come to purchase them from unexpected sources when every one thought it was impossible to secure the money. The money did come in very remarkable, unexpected ways. She predicted that we would have a medical school and that it would be recognized and that thousands would be qualified with all the ability of physicians. Part of this is as yet unfulfilled, but is rapidly fulfilling. She further predicted that other schools would become envious and jealous of the success obtained by our school and students. Five different medical schools have closed their doors in Southern California since we started. The

entire denomination could not have dreamed of such results and very few indeed believed the statement when made.

When the entire denomination general, union, and local by resolution and vote of their committees were turning down the purchase of Loma Linda, Sister White stated definitely that if we would move forward the Lord would stand by it and make it a success. Here again the prediction is more than fulfilled.

Again she predicted that as the conference executives united with the workers at Loma Linda for a thorough accomplishment of the work to be done there, they would find strength and blessing. This prediction has been verified.

Before she had ever seen the Loma Linda institution with natural eyes, she described it as being in the Redlands and Riverside district and when the brethren stated they could not find such an institution, she stated that it was nearer Redlands and that they could find it if they would. The institution is five miles from Redlands and eight miles from Riverside. I could quote many others but for lack of time I forbear.

J. A. BURDEN.

THE PILLAR OF CLOUD STILL LEADS

IN this section we enumerate a number of interesting predictions made by Mrs. White which clearly indicate that the God of heaven who led His people by the hand of Moses those forty years in the wilderness and went before them to lead them in the way as certainly has been instructing and guiding the remnant people of God since the disappointment of 1844, and preparing them to enter the heavenly Canaan.

In January 1903, the Review and Herald publishing house established in Battle Creek, Michigan, in the year 1855 was burned to the ground. In regard to this fire, Mrs. White wrote:

"Today I received a letter from Elder Daniells regarding the destruction of the Review Office by fire. I feel very sad as I consider the great loss to the cause. I know that this must be a very trying time for the brethren in charge of the work and for the employees of the office. I am afflicted with all who are afflicted. But I am not surprised at the sad news; for in the visions of the night I have seen an angel standing with a sword as of fire stretched over Battle Creek. Once, in the day time, while my pen was in my hand, I lost consciousness, and it seemed as if the sword of flame were turning first in one direction and then in another."

"Some time ago the brethren at the Review Office asked my counsel about the erection of another building. I then said that if those who were in favor of adding another building to the Review and Herald Office had the future mapped out before them, if they could see what would be in Battle Creek, they would have no question about putting up another building there."

In November, 1901, fourteen months before the Review and Herald Office was destroyed, Mrs. White sent the board of managers of that institution a communication, entitled, "A Solemn Warning." In that statement she said:

"I have been almost afraid to open the *Review*, fearing to see that God has cleansed the publishing house by fire."—"Testimonies for the Church," Vol. VIII, pages 97, 91, 92.

After the fire the question arose about rebuilding. About two weeks after the plant was swept by the flames, word came from Mrs. White under date of January 17, 1903, as follows:

"The headquarters of the Review and Herald should be near Washington. If there is on our books and papers the imprint of Washington, D. C., it will be seen that we are not afraid to let our light shine."

Later the following word came:

"The publishing work that has been carried on in Battle Creek should, for the present, be carried on near Washington."

Instruction also came that there was to be a sanitarium and a school located near the publishing house.

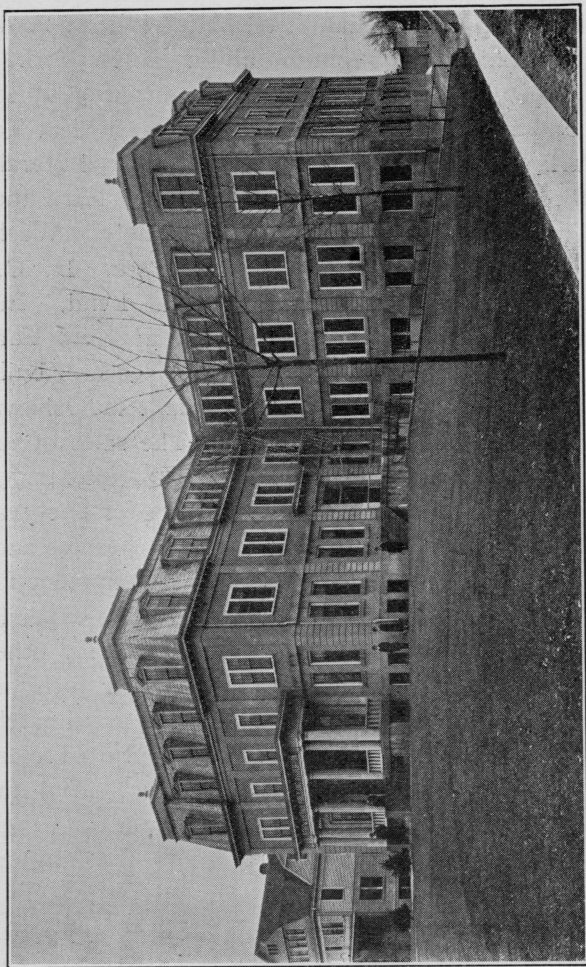
At the time the Review and Herald was destroyed there was no money in sight for the building of another plant. There was to be erected a General Conference headquarters, the Review and Herald publishing house, a sanitarium, and a school. All these things, it was stated, should be built near Washington. It was surely a tremendous proposition.

The Review and Herald and General Conference headquarters started in a rented building in Washington, D. C. Would the people have faith enough in the statements made that all these institutions would be erected? Did the believers really accept these messages to start the new headquarters in or near Washington, as coming from God? A call was made for \$100,000 to put up these buildings; and before the task was ended they had a surplus of more than ten thousand dollars.

After the work was well under way, Professor W. W. Prescott who was the editor of the *Review and Herald*, our church paper, wrote in that paper the following:

"As the months go by we are able to see more clearly the meaning of the removal of the headquarters to Washington, and to appreciate the opportunity offered here to establish such memorials for the truth as will exert a wide influence for the message. From the instruction given through the spirit of prophecy it is plain that each line of institutional work—publishing, educational, and medical — is to be established here in a representative way."

Let us bear in mind that when the instruction came



REVIEW AND HERALD PUBLISHING ASSOCIATION, MAIN OFFICE
TAKOMA PARK, WASHINGTON, D. C.

for the Review and Herald to move to Washington it had no assets, plenty of liabilities, little stock of books or furniture, and had to begin to build up a new work.

In the 1920 "Annual Report" of the meeting of the Review and Herald Publishing Association, held at Takoma Park, D. C., we find that the Review and Herald main office is at Takoma Park, D. C., we learn that there are three branch houses; namely, Washington Branch, located at Takoma Park, D. C.; Western Branch, located at South Bend, Indiana; and New York Branch, located at New York City, N. Y. During the year 1920 they located, built, and equipped a full-fledged printing plant in Oshawa, Canada, at a cost of about \$150,000. The sales of the Review and Herald for that year were \$1,390,841.79. They improved the main plant in a little over one year at a cost of one hundred thousand dollars, besides adding almost fifty thousand dollars in new equipment for the printing department. In addition to these expenditures they paid over thirty thousand dollars for other purposes from their "Welfare Fund." Their total assets at the close of December, 1920 were approximately seven hundred thousand dollars. They printed close to ten million periodicals during the year. And the difference in business between the first year of their work, after they were instructed to go to Washington, and the year 1920 is as follows:

| | |
|-------------------------------------|--------------|
| 1904 | \$63,100 00 |
| 1920 | 1,390,841 79 |
| Surely "this was the Lord's doing." | |

There stands next to the publishing house a splendid building occupied by the General Conference; about a mile and a half away, over the Sligo, is a beautifully erected and well-equipped sanitarium and hospital; adjacent to this are a number of well-constructed buildings occupied by the Washington Missionary College, Columbia Hall having been built about two years ago at a cost of nearly \$100,000. Every part of the prediction has been fully realized.

Without question, scores of similar experiences to these which have already been recorded in this book could be told, all of which prove conclusively that God is leading His people at the present time, as He led them in the days of old. We wish to refer to one more:

About the year 1901, a publishing house was started in Nashville, Tenn. It seemed a losing proposition from its beginning. But Mrs. White said that a publishing house should be erected at Nashville. For three years or more after it started, it was a veritable sink hole. About thirty-six thousand dollars were sunk during three years. Some of the leading brethren went to California to see Mrs. White, and ascertain whether that house could not be used as a depository for the sale of books. Listening to the suggestions of the committees who visited her, she asked them what they thought was the thing to be done. They suggested that it be a place where literature might be stored and be sold to other places in the Southern fields. Mrs. White said to the men:

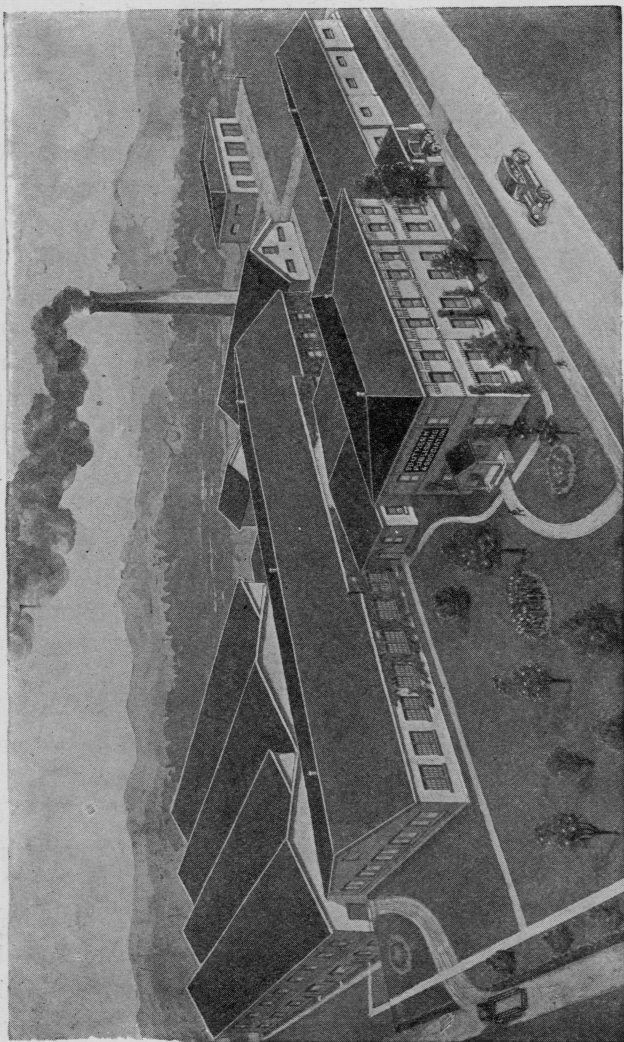
"Well, brethren, perhaps this is what was meant, and perhaps that is the best thing. After further counsel, the brethren left the Pacific Coast, and came to Battle Creek expecting to wind up Nashville as a publishing house.

Elder Daniells, who was one of the men who visited Mrs. White at that time, said of that experience:

"When I got back to Battle Creek, I called the brethren together, and read them the instructions. The next day I received a message from Sister White saying, 'Put that aside; that wasn't right. I did not give you the right counsel. I listened to what you said, and as far as my judgment went that seemed the right thing; but last night the messenger of the Lord appeared to me, and said, "That is all wrong." You must not close up the printing house, you must not stop the printing in the South. You must devise ways to get out of your trouble, but you must continue printing; and as you move forward in faith, the Lord will open the way before you to do great things in the South.'"—*"Constituency Meeting of the Southern Publishing Association," 1919, page 24.*

"I said to the brethren, 'We are wrong. The Lord has sent us a message. As far as I am concerned, I am prepared to fold up this other one, or burn it, and take this message that I am sure has come from the Lord.'

"We did not eliminate the loss the first year, and I had plenty to contend with from men who were looking on. I did not waver; I had a message. I believed this message was from God, and I meant to stand by it and



SOUTHERN PUBLISHING ASSOCIATION, NASHVILLE, TENN.

work it out. And, dear friends, our captivity began to turn right here. Our losses were less each year, and I want to tell you that it was a great joy to me when we had a balance sheet that broke even. 'Ah,' I said, 'we have gained \$12,000 this year in our management.'

. . . I remember well the first report I got that showed a gain of \$12,000 in operating; and I said, 'That means \$24,000 gain!' I thought how fine it would be if we could go along for four or five years with a gain of \$12,000 a year; and I said, 'Brethren, don't make any radical moves or changes; just keep steady. Don't lose your heads because you are making something. Just keep steady, and do as we did the year before, and if we can have a gain of \$12,000 another year, then the gains will equal all our losses, and what a glorious testimony that will be to this message.'

"Now we have moved to another location, and you have a good equipment. You have order and system and the whole business reduced to a good, practical, scientific basis, and now you come forward with a record like that! Oh, it is wonderful to me! Over \$800,000 in sales for last year, and with a gain of \$69,000. A marvelous thing! Why, that's all we ever lost in all those years,—made up in this one year. And then the tithe comes over to help us build up our publishing work in other lands.

"Now, brethren, I tell you this to leave a testimony with you and an impression that I think ought to be made upon your minds regarding the source of the messages that have come down to us through the years.

How can you account for such things, dear friends? No business sense would ever have told anybody to go on that way; but a message came, saying, 'You keep right on with the printing, and God will lead you.' And hasn't He done it? It has been a marvelous leading."—*Id.*, pages 24, 25.

A SEVEN-FOLD PROPHECY

WHEN the Savior was on earth, He endeavored by every means so to perform His work and carry forward His miraculous manifestations that His own disciples especially would have reason for believing Him to be the Messiah, the Son of God. His larger work was to be entrusted to them. They were to make known His message of salvation to the ends of the earth, and He therefore performed His heavenly tasks that they might be assured that whatever occurred in the future they would have no ground for doubting Him or His truth.

In addition to the miracles He wrought, He pointed out certain things which were to happen. These were so peculiarly conspicuous that they would know that an ordinary man had neither power nor ability to foretell such things, and yet they came to pass.

The Savior told Peter that he would deny Him. Peter was sure that he would never do such a thing. He learned by a sorrowful experience that Jesus knew Peter better than he knew himself.

The Master on one occasion told the disciples to go to a cross-road and secure for Him a colt, and gave them the words the disciples should use if the owner of the animal should raise any question.

Jesus finally told the disciples:

"Now I tell you before it come, that, when it is come to pass, ye may believe that I am He." John 13: 19.

"And now I have told you before it come to pass, that, when it is come to pass, ye might believe." John 14: 29.

"But these things have I told you, that when the time shall come, ye may remember that I told you of them." John 16: 4.

On one occasion the Lord gave Mrs. White a seven-fold prediction. There is no doubt but what there were times while in vision that she saw many, many things at one time, long before they happened. But the one we are about to consider gives such remarkable evidence of the divinity of her prediction that the proofs we will produce can not be gainsaid, even though the prediction itself occupies but little space.

In an article published in the *Signs of the Times* weekly, issued by the Pacific Press Publishing Association, Mountain View, California, under her signature, as of April 21, 1890, she made the following remarkable pronouncement:

"The tempest is coming, and we must get ready for its fury by having repentance towards God and faith toward our Lord Jesus Christ. The Lord will arise to shake terribly the earth. We shall see troubles on all sides. Thousands of ships will be hurled into the depths of the sea. Navies will go down, and human lives will be sacrificed by millions. Fires will break out unexpectedly, and no human effort will be able to quench them. The palaces of earth will be swept away

in the fury of the flames. Disasters by rail will become more and more frequent; confusion, collision, and death will without a moment's warning occur on the great lines of travel. Oh, let us seek God while He may be found, call upon Him while He is near. The prophet says:

" 'Seek ye the Lord, all ye meek of the earth which have wrought His judgments; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger.' "

This article was written by her own hand, and sent to the *Signs* editor. It was printed in the paper of that date, and the article is in the file of the Pacific Press Publishing Association's offices at Mountain View, California. Without a doubt when that statement was written but few people gave much thought to what it said; but there is much food for reflection in that article as will be seen by a little thoughtful study.

The following things are clearly pointed out:

1. The Lord will arise to shake the earth.
2. We shall see troubles on all sides.
3. Thousands of ships will be hurled into the sea.
4. Navies will go down.
5. Millions of lives will be sacrificed.
6. Fires will break out unexpectedly.
7. Railroad accidents will be more frequent.

We have presented to our attention a clear-cut seven-fold prediction, and at the time it was given there was nothing in the world that indicated that the thing would be or even could be fulfilled.

Let us now investigate this manifold prediction, and let us see whether it really is a divine foretelling, and has it come to pass in part or as a whole? Let us bear in mind the date when the article was written; for we may have occasion to refer to dates to substantiate facts and references before we are through.

1. "The Lord will arise to shake terribly the earth."

This does not say that the Lord will arise and shake America, nor does it say Canada, nor does it specify the South American Continent, neither does it tell that it shall be Europe or Asia, as places by themselves, in whole or in part. It does say that the Lord will arise and shake terribly the earth. We know that the earth is a large sphere, and it embraces all the continents, and also includes the seas, oceans, rivers, and all other bodies of water. We can safely infer that when the Lord arises to shake terribly the earth, it may be that all the earth could be shaken at one time, or perhaps only parts of it may be shaken at a time. It is true the prediction says that the earth will be shaken; and if it be shaken in parts, it does not necessarily imply that all the parts will be shaken at the same time.

We know that the earth is the Lord's; for God made it. This is true of the sea, and all things in the world. Ps. 24: 1; Jer. 10: 11, 12; Ps. 95: 6. Therefore the Lord is able to shake the earth, if He so desires. Has He said anything in the Bible that He will shake the earth?—Indeed He has. There are many scriptures which prove this. See Ps. 18: 7; II Sam. 22: 8; Job 9: 5, 6; Isa. 2: 19, 21.

The Lord not only says that He will shake the earth, but He will also shake the heavens. Joel 3: 16; Hag. 2: 6. Have we any record in the Bible where God at any time has shaken the earth? If He has, then He will tell us what He means by the shaking of the earth. We read as follows on this point:

“For if they escaped not who refused Him that spake on earth, much more shall we not escape, if we turn away from Him that speaketh from heaven: Whose voice then shook the earth.” Heb. 12: 25, 26.

The apostle tells us that God once spoke from heaven, and at the time He thus spake, He shook the earth.

“And the Lord came down upon Mount Sinai, on the top of the mount.”

“And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.” Ex. 19: 20, 18.

When the Lord came down on Mount Sinai, then the mountain quaked greatly. This is the time the apostle refers to, when God gave His law from the summit of that mount. In Hebrews it says that the earth shook, and here in Exodus it says that the earth quaked. Then when the Bible says that God will shake the earth, He tells that it indicates a quaking of the earth. Do we have a clear scripture where it says that the shaking of the earth is a quake. Here is the scripture:

“And suddenly there was a great earthquake, so that the foundations of the prison were shaken.” Acts. 16: 26.

Thus the word of God declares that the shaking of the earth indicates earthquakes. When God shakes the earth, it trembles, it quakes.

We have seen that the Scriptures plainly declare that the Lord will arise and shake terribly the earth. The time is coming when the whole earth will be shaken. But we ask, Have we records that since the month of April, 1890, we have had terrible earthquakes? Has that part of the prediction been fulfilled? We know that many noted scientists tell us that the earth is cooling off, and if so, we are liable to have less earthquakes all the time. But what are the facts about earthquakes during the past thirty-one years?

We might mention a large number of earthquakes which have occurred prior to this time. For instance: There was the Lisbon earthquake in which no less than 60,000 persons lost their lives. There is no doubt but at that time it was the worst of its kind the world had ever known. There was the earthquake at Calabria, at the close of the last century, when 40,000 were destroyed. We have record of scores and hundreds of earthquakes; but what record have we of still more serious earthquakes than either of the two mentioned, since 1890. Let us mention a few earthquakes with which we all are familiar, having taken place within the past thirty years.

Earthquake in San Francisco, California, 1906. Nearly five hundred lives lost.

Earthquake the same year, Valparaiso, Chile. Fifteen hundred lives lost.

Earthquake in Kingston, Jamaica, 1907. Eleven hundred lives lost.

Earthquake in Costa Rica, 1910. Fifteen hundred lives lost.

Earthquake in Turkey, 1912. Three thousand lost.

Earthquake in Central Italy, 1915. Thirty thousand lost.

Eruption in Mt. Pelee, 1902. Thirty thousand lost.

Earthquake in Sicily and Calabria, 1908. More than seventy-six thousand lives lost.

Earthquake in Messina, Italy, 1908. Two hundred thousand lives lost.

Have there been terrible earthquakes since this prediction has been given? Has the earth been terribly shaken? We are not mentioning many tidal-waves which have destroyed without a doubt many thousands of lives. The Lord has surely shaken terribly the earth, and the shaking is not finished yet. God's word on this point has certainly met its fulfilment. How the world was dumbfounded when the news was heralded of the Messina earthquake! How sad all were made when the worst was told of the tens of thousands that died as a result of it. Think of it! Nearly a quarter of a million men, women, and children lost their lives through the shaking of the earth in just one section of the world. How true it is that "The tempest is coming," and certainly it behooves us to "Get ready for its fury." The Lord has warned us that it is coming.

2. "We shall see troubles on all sides."

One scarcely need comment on this part of the pre-

diction. Think of the miscellaneous troubles this poor world has passed through during the past thirty years. Think of the troubles in the different nations, aside from the matter of war. What awful experiences various nations have encountered internally, and how difficult it has seemed at times to restore calm and serenity in the land. We might start in the Orient and recall the various perplexities of the nations there, and pass over to the Occident and see what has been transpiring. If you should consider the western part of Europe, what troubles do we meet in England, France, Germany, and other lands. Think of the diseases, plagues, pestilences, strikes, lockouts, greed, and other domestic troubles. If we should travel north what would we find? Our own continent has had its hands full for the past thirty years. We have troubles so many and so varied that we dread to think of them to say nothing of mentioning them. Yet we are the most comfortable and happy people on the globe today. Let us turn to the south and what do we find. Take for instance the Central and South American countries, and the difficulties of different kinds they have had there. It might be piled up—the social, the moral, and the domestic difficulties which have been so extremely perplexing at times. Indeed there have been troubles on every hand.

Take a simple illustration of the world's troubles at the present time. We doubt if there has ever been a period in the world's history when more good men were endeavoring to improve the world and bring to it

a remedy than have the leading men of the nations of the world during the past few years. The endeavor of America to relieve famine, hunger, and pestilence in Europe has brought cheer and comfort to millions of hearts, and has without doubt saved from death and destruction tens of thousands of people. Yet how terribly the nations are perplexed! How men are asking today for a remedy somewhere of some sort that will quiet things down and bring about better conditions. They tried it at Versailles, but the nations of Europe are continuously on the verge of a crater, not knowing what minute the eruption will take place. This part of the message has certainly been fulfilled, and is being fulfilled every day. When we think we are out of one series of troubles, it is only to learn that others are on the wing. As the servant of the Lord has truly said: "O let us seek God while He may be found."

3. "Thousands of ships will be hurled into the sea."

When this statement was made, many people did not know how to relate themselves to it. It was so strange a statement. Submarines, torpedoes, and mines were scarcely known. If ships sunk, they were expected to sink either by a collision while at sea, or perhaps by being sunk while ships were engaged at war on the seas. When the American battle-ship, Maine, went down in Havana harbor, in 1898, what a surprise it was to this country and to the world. After a long investigation and thorough discussion of the matter, it was concluded that some one laid a mine, and it was blown up. Then we had the Spanish-American war. It is

true that the Spaniards lost their fleet. What a hero Admiral Dewey was considered when without the loss of the life of a single American soldier or sailor he sank in Manila harbor the entire Spanish fleet. All ships at that time, till that time, and for a long time after, went down in the ordinary ways. Think, however, of the statement that "Thousands of ships will be hurled into the sea." That is indeed a remarkable statement, or was when it was written, but it is clear to us now since we passed through the great world war. Just how many ships were sunk will doubtless never be known. Various estimates have been given, but the accuracy of the figures is sometimes questioned.

In the *Mobile Register*, issue of March 22, 1918, eight months before the armistice was signed, the British Admiralty gave out some figures on the loss of ships by the allies and the neutrals which were astounding. We give the article as it appeared in the press.

"SHIPPING LOSSES"

"11,827,572 tons;

Output 6,606,275 tons

"With 2,589,000 tons of enemy
vessels added, the net loss is
only 2,632,297."

"Washington, March 21.—Secret figures of the British Admiralty on submarine losses and world shipbuilding were made public here today by the British embassy. They show that from both enemy action and marine risk, on January 1, 1918, allied and neutral shipping had lost since the war began 11,827,572 gross tons,

while shipyards outside of the central powers were turning out 6,606,275 tons. These figures, long withheld, are now made public, and admiralty memorandum says, because today they will not stimulate the enemy and because they will impress upon the people the necessity of united action in making good losses by submarines.

"In spite of the tremendous total of losses, they do not approach the claims of the Germans and with 2,589,000 tons of enemy ships added to the output of the war period, the net loss to the world shipping exclusive of that of Germany and her allies is only 2,632,297.

"The maximum of losses was reached in the second quarter of 1917, after the unrestricted submarine warfare was launched. That quarter 2,236,934 gross tons of ship went down. Since then, the total has been reduced until in the fourth quarter of 1917 it was only 1,272,843. In the meantime, the shipbuilding output steadily curved upward. In the last quarter of 1917, it was 932,023 tons, and at that time the enormously increased facilities of the United States had not begun to get into action.

"In announcing in the House of Commons yesterday that hereafter figures on losses and building would be made public at regular intervals, Sir Eric Geddes, first lord of the admiralty, indicated that it still would be unwise to publish the total for the war. However, these totals are now given to the public simultaneously in this country and in Great Britain. Following is the admiralty memorandum:

“Memorandum issued by the British Admiralty showing in gross tons the losses to the world shipping by enemy action; the mercantile shipbuilding output, and the enemy vessels captured and brought into service!”

We must remember that this report of the British Admiralty does not include the losses of the enemy shipping. Those were not published at that time nor prior to that time. Germany had a large navy, and the other enemy nations had many ships although their navies in nowise compared with those of England or America. It is fairly safe to say that the losses of the enemy ships equalled one-fourth the losses of the allies with the neutrals. We would consider this number a fairly reasonable estimate. If this be allowed, it will add nearly three million tons more shipping to the losses of the allies and the neutrals. This will mean a total loss of shipping of almost fifteen million tons.

Let us examine these losses at closer range, and observe what is involved. If the ships which were sunk averaged 1000 tons each, the loss in the gross tonnage would mean 15,000 ships. We know, however, that there were many large ships sunk. England lost 13 battle-ships, with an average of 14,000 tons each. She lost several battle cruisers averaging 25,000 tons. She lost fourteen cruisers ranging from 10,000 tons to 15,000 tons. France, Japan, Italy, and the United States lost battle ships, cruisers, and armored cruisers,—ships which averaged from seven to twenty thousand tons each, and more.

However, the enemy countries did not confine them-

selves to the large ships. From the "World Almanac and Encyclopedia," edition 1921, page 376, we quote the following:

"NOTE.—British merchant vessels sunk, 2479, of 7,759, 000 tons; 14,237 lives lost. Fishing vessels sunk, 675, of 71,765 tons. Lives lost, 434."

In addition to these she lost hundreds of other ships. But the United States did not enter the war till April, 1917, and she lost but little tonnage till near the beginning of 1918. Since the British Admiralty statistics were issued January, 1918, to find out the losses of tonnage of all the allied shipping we must add what America lost. The best information secured from the office of Naval Intelligence in Washington, states that from April 11, 1918, till November 11, 1918, 200,000 tons of American shipping was sunk. There were forty-two ships involved.

From the statistics given in "The World Almanac and Encyclopedia" there were destroyed and sunk during the war 4136 ships of all classes, possibly this may include them all, and the tonnage was about 15,000,000 tons. This would average nearly four thousand tons per ship.

This information does not include the scuttling of the ships at Scapa Flow by the German crews, nor the destruction of the German navy eventually, nor the abandoning of the remainder of the ships which the other enemy countries had at the close of the war. This represents the shipping which was destroyed during the time the war was in progress.

Who could have imagined when that article was written in the *Signs of the Times*, on April 21, 1890, that there would be a war during which time 15,000,000 tons of shipping would go to the bottom, and more than four thousand ships be sunk. The statement said that "thousands of ships will be hurled into the depths of the sea." When we consider how the mines, and the torpedoes literally hurled those ships to the bottom, we see how accurately that portion of the prediction has been fulfilled.

4. "Navies will go down."

What a sad feeling must have come over the hearts of the enemy powers when they learned that the Versailles Conference demanded that whatever ships Germany had left must be destroyed. Part of the settlement of the war was that the opposing powers to the allies must have no ships with which to start another war. The navies of the Central Powers must be destroyed. While the world was startled at the awful daring of the German crews at Scapa Flow when they scuttled more than thirty dreadnaughts and armored cruisers rather than have England sink them, the navy of Germany was sunk. Navies "went down" literally. When we consider that more than four thousand ships went to the bottom in this way, we certainly can believe that these ships comprised many a navy. Thirty years ago if a first-rate country had one thousand ships, she had a large navy. And aside from England and possibly America, it is doubtful if any country had as many ships as that. But when we see navies actually

being sunk at the command of the victors how accurately we see that testimony fulfilled. How did that woman know that ships would be hurled into the depths of the sea? How could she tell that thousands of ships would go down? And is the end yet? Have we given up fighting? Would that the world had; the nations have not yet disarmed, and the leading countries still have billions invested in ships and sea-fighting implements.

5. "Millions of lives will be sacrificed."

It is questionable whether the exact number of lives sacrificed during the world war will ever be known. Never perhaps till the great judgment day will mankind know the awful carnage and slaughter that took place from July 31, 1914, till November 11, 1918.

Although we were in the war about a year and a half and were not engaged in very heavy fighting, of the quarter of a million of American casualties, the official report states there were 77,118 American boys killed. Leslie's magazine, issue of September 1, 1916, gave the following losses in the war till that time.

"Lives lost, 5,500,000; men wounded, 11,000,000." It has been claimed that more than twenty million were killed, and more than twice that number wounded and lost. We can but feel that these figures are exaggerated. The most conservative writers assert that the belligerent nations must have lost at least seven million men killed. Without a doubt this is a fair statement. Think of the appalling figures — 7,000,000 of human lives sacrificed to the god of war. These were the men slaughtered in battle. There were

doubtless millions of others who died as a direct result of fighting. The prediction was made that "Millions of lives will be sacrificed." Is this true? Has this taken place?

We are aware that since the testimony was given, we have had other wars besides the world war. We recall the Russo-Japanese war; the Spanish-American war; the Boer war; and others. But a small number of men were killed in those wars. This one war sacrificed as many lives as there are people in the whole of the Dominion of Canada. Truly the servant of the Lord must have received this information from heaven. How can it be otherwise?

6. "Fires will break out unexpectedly."

The fire losses in the United States alone since this prophecy was made have been enormous. In no single year have they been less than a hundred million dollars. A number of years they have been nearly three hundred million, and one year the loss amounted to more than five hundred million dollars. In New York City there have been nearly 121,000 fires since the year 1890, with the astonishing loss of more than \$250,000,000. See "The World Almanac," 1921, pages 437, 559. What has been said refers alone to this country. What must the figures be for the world during this period?

How many thousands of fires have happened unexpectedly? How people have been puzzled at the manner in which some fires start? This was especially true during the world war. It seemed cruel at times to see the wanton destruction by fires which occurred so

suddenly and so unexpectedly. The terrible fires in many of the large centers of the industrial world, during the world war, are still fresh in our memories. In spite of high fences, illuminating lamps, strict guards, police, marines, and other methods of protecting factories, shops, mills, stores, palaces, parliaments, and beautiful residences, hundreds and thousands of fires, and explosions which were followed by the burning of magnificent edifices, unexpectedly and suddenly burst forth, causing the loss of valuable property and often the sacrifice of many precious lives. We might give much information and many statistics which would astonish the reader, but most people are familiar with these terrible, inexplicable conflagrations which took place in the various parts of the world.

7. "Railroad accidents will be more frequent."

For many years the railways of this country especially have been working for the safety and protection of the property and the life of their patrons. Within the past thirty years the leading railroad companies have introduced safety signals and other devices to protect the lives of the traveling public. They have spent millions in building and repairing bridges, strengthening their road-beds, introducing rails and ties of the most improved kind. Iron, steel, and concrete have been used in many places that the public may feel safe while in transit. The employees have been instructed to use every precaution to avoid accidents and disasters. Nevertheless, the records of railroad accidents and train disasters in the last thirty years have been simply

enormous. At times they occur very unexpectedly. The compiler for a number of years has been obliged to spend a large portion of his time in travel, and it has been surprising at times to be stalled for hours because of a railroad accident. They are not getting less each year. There is scarcely a railroad station you enter or a platform you pace while waiting for a train but what you read from one to a dozen bulletins issued by the road or by the government calling the attention of the public to ways and means to aid the railroad in avoiding accidents or troubles. Wherever one finds himself today in a city or town he will everywhere see the slogan, "Safety First." This has been adopted quite generally by the railroads, with the hope that train disasters may be fewer and less severe.

The "American World Almanac," of 1921 gives figures which show that from the year 1892 to the end of the year 1919, there were killed by the railroads in this country more than 250,000 persons, employees and passengers; and more than ten times that number were injured by the railroads, or more than two million five hundred people. Certainly these figures are appalling, but they are true. Accidents have been more frequent the past thirty years than they were prior to that time, in spite of all the devices and protections men provide. It is true that some years they are fewer than preceding or succeeding ones; but in the aggregate the past thirty years have had more frequent railway accidents than ever before.

In the years 1918 and 1919 there were nearly six

thousand people killed and almost three hundred thousand persons injured. What a terrible toll! It is true that the railroads are not always to blame for the accidents. The spirit of this age is often to take a chance, and the result is that some person gets stalled on a railroad track, and there is loss of life. The writer has been an eye-witness to such scenes. Nevertheless the accidents occur.

We hope that we have not wearied the reader in presenting facts, figures, and information on this testimony. But these things have been inserted to show how significantly and wonderfully the seven-fold prediction given by the servant of the Lord has been fulfilled. Mrs. White never could have been influenced by human beings to write such things. That statement has been before the public for more than thirty years. That article was there in 1890, and has been there ever since. No inventor, nor poet, nor philosopher ever dreamed of such things being possible as she wrote in that issue of the *Signs of the Times*, April 21, 1890. No man expected such things, save the people who had faith in the Bible which declared that peculiar things would happen in the last days. But Mrs. White told the specific things which would occur. There is no doubt but what we shall see the prediction fulfilled to a greater extent before the Lord will come. We have seen sufficient, however, to prove that the information she gave was not from man, nor from any evil spirit. It came from God. She spoke by the mouth of the Lord.

TESTS AND VICTORIES

IN the year 1911 there was published the last volume of the "Testimonies for the Church," volume IX by Mrs. E. G. White. We feel free to say that in that one volume alone there are scores of prophetic utterances, many of which have been fulfilled. Some are now coming to pass, some are yet to be demonstrated in the near future. Others, however, have been partially verified and await a more complete fulfilment.

It is to one of these partially fulfilled predictions that we wish to call the attention of the reader, although the things that have already occurred are a vindication of what has been prophesied. We know, however, that it is yet to have a larger fulfilment, and we trust that what has already been seen will not only be an encouragement in stimulating faith in what God has prophesied, but that it will also encourage us to personally study what the gift of prophecy has said on this as well as on many other lines, that we may be the better prepared for the things soon to happen.

We are firmly of the opinion that the spirit of prophecy through Mrs. White has mapped out before us the program which God has for His church in these last days. We shall find in the instruction given everything we need to make us ready for every issue awaiting us.

Here is the prediction:

"Fearful tests and trials await the people of God. The spirit of war is stirring the nations from one end of the earth to the other. But in the midst of the time of trouble that is coming,—a time of trouble such as has not been seen since there was a nation,—God's chosen people will stand unmoved."—*Vol. IX, page 17.*

While much might be said about this prediction, one thing certainly is made clear, that the people of God have trials and tests awaiting them on account of war. While other tests may be their lot some time, they will have trials and fearful tests because of the war spirit that stirs the nations. There would be no point in the prophet's prediction with reference to the spirit of war, if there were not connected with war certain trying experiences for the people of God. Doubtless many of the readers of this volume have heard something of what our people underwent during the world war.

We can do no better therefore than to present a part of the report of Elder C. S. Longacre, secretary of the religious liberty department of the General Conference of Seventh-day Adventists, at the Fall Council of the General Conference Committee at Indianapolis, Indiana, October 15-31, 1920, the report of a brother from abroad and a few experiences of our young men in the homeland.

Part of the Report of Elder C. S. Longacre

This short period of two and a half years' time has been filled with interesting and startling developments in different phases of the religious liberty work. It

marked one of the most critical periods through which our denominational interests had to pass up to the present time. God wrought mightily for the deliverance of His people and the interests of His cause. The great war not only in the United States but in other war-stricken countries brought us face to face with unseen difficulties and problems, which only a divine providence was able to surmount and to solve.

With the Psalmist we were led to exclaim many a time: "If it had not been the Lord who was on our side, when men rose up against us, then they had swallowed us up quick, when their wrath was kindled against us. . . . Blessed be the Lord, who hath not given us as a prey to their teeth. . . . We are escaped. Our help is in the name of the Lord, who made heaven and earth."

I am not giving a report of the War Service Commission, but only such cases as were referred to the Religious Liberty Association for legal adjustment with the government and the army.

There were times when the very existence of our work was threatened by those who were in military authority, concerning misunderstandings and false reports sent to government headquarters. The federal department of justice received over ten thousand complaints against us, our published literature, and our work, during the first six months of war.

Many of our boys had to suffer terrible abuses at the hands of military officers and private soldiers for their loyalty to religious principles. Our non-combatant

principles often brought them into ill-repute both with their officers and their fellow soldiers. But the Sabbath was the greatest test of all for our young men in the army. More than one hundred of our young men were court-martialled for refusing to do military duty on the Sabbath day. Over thirty were sentenced to Fort Leavenworth, as military prisoners, whose sentences ranged from ten to fifty years of imprisonment at hard work.

Their troubles had just begun when they were sent to Leavenworth. The military prison officials endeavored to compel our young men to work on the Sabbath at ordinary labor crushing stones. Of course, they could no more do this kind of labor in prison than they could do it out of prison in the military camps. The prison officials endeavored to coerce them by meting dire punishments upon them. For refusing to work on the Sabbath, they were deprived of their daily rations and given only a few slices of bread and water, and the amount of stone they were to crush was greatly increased per day, and at night they were confined to underground dungeons and strapped on bare hard wood planks for their beds, and exposed to the dampness and the cold. This punishment lasted for two weeks. If they refused to work the second time upon the Sabbath day, they were put upon still smaller rations, and their hands were handcuffed behind their backs around the prison bars of their cells on a level almost with their shoulders, and in this awkward standing position without any relief they were compelled to stand for nine

hours each day. Others were confined in dirty dark cells for months where they were unable to stand upright or lie down without being cramped for room.

We are glad to report, however, that through the friendly assistance of Senator Harding, now president of the United States, in this matter, who made two personal visits to Secretary Baker, and laid our grievances before him, we obtained an immediate release not only of our young men, but of all military prisoners from this dastardly and cruel mode of punishment, but also an exemption from Sabbath labor in prison for our boys, and in time the release of our boys from prison parole, which finally was made permanent.

The religious liberty department succeeded in obtaining special exemptions from Sabbath labor in more than twenty military camps in the United States. The secretary on several occasions defended our young men before the military courts when they were court-martialled. At other times he was put on the witness stand as the chief witness in their behalf, and to answer for the denominational attitude toward military matters. On three different occasions the judge advocate of one of the army camps, put forth a supreme effort to convict the secretary under the espionage act and give him a twenty years' sentence, but the ruse did not work. There are scores of thrilling experiences that might be related which demonstrate that God still sends His angels from the courts of heaven to stand beside His servants in perilous situations. If it had not been for this heavenly assurance, our hearts would have

failed us many times, and we would have gone down to utter defeat and collapse.

One thing I want to emphasize in this connection, and that is the loyalty and devotion of our young men that passed through great tests and trials in camps and at the battle front. These young men were as true as steel. They were as steadfast and heroic as Daniel. The fiery furnace and the lion's den had no terrors for them. They were as cheerful under the lash, with their bodies bruised and bleeding, chained in gloomy dungeon cells, as were Paul and Silas in the prison of Philippi. And while thus incarcerated, they did not fail to teach and preach the gospel. Eight new converts were made to our faith by our faithful boys in Leavenworth. And today, the army officials and the prison officials speak in the highest terms of respect when they refer to our young men who served their country, at the front, in the camp, and in prison. On account of their splendid record and standing with the army officials at Washington, we succeeded in securing their early release from prison shortly after the armistice was signed, while thousands of political offenders were retained for nearly two years after the armistice.

Hundreds of our young men were wrongly classified by the selection draft boards, and denied their non-combatant status not only by the draft boards but by the army officials. Such cases were always referred to this department for adjustment.

In some cases, the young men simply had to stand up for their rights after they got into the army and fre-

quently faced a court-martial before the matter was adjusted. Your secretary had a long struggle with the medical officers of the army at headquarters concerning the military status of our medical students who had enlisted in the medical unit, and just as we had won our rights for which we had contended so long and so earnestly, the armistice was signed unexpectedly.

About two score of our young men were dishonorably discharged without bonus allowance from our army camps when the army was demobilized. These young men had done faithful service and were never court-martialled. Their officers gave them dishonorable discharges and denied them governmental benefits simply because of their non-combatant status. These cases were appealed to your secretary for adjustment with the government. After a long hard struggle I finally succeeded in securing honorable discharges and the \$60 bonus for all these discharged soldiers.

Before our government is put under a military status again, we should instruct our people along certain lines so they may know how to relate themselves to a great crisis without unnecessarily imperilling themselves or the cause they represent.

Experiences During the War

A BROTHER FROM ABROAD

(Translated)

As the war began in 1914, hundreds of our brethren had to report on August 2. Many came to me and asked what to do. Some said they would not go, some were shot, not of our own brethren though, while they

were in transport and tried to escape. I told our brethren not to be too hasty in their conclusions, and watch the leading hand of the Lord. I told our brethren to go as far as they possibly could conscientiously, and if they were asked to do anything that was wrong, not to consent, but to wait for the guiding hand of the Lord. I was not among those who had to go out first. We took care of the families of those who were called in first, and at home we tried to do double work. Our meetings were closed, and we had district meetings in the homes of our people.

After nine months I was called to appear and take up arms, and I thought it was all right to go, because what the others experienced, I would like to experience myself. It is one thing to talk about a thing, and another to experience it. I noticed I was placed in a city where I could visit our churches surrounding that place. The different comrades of mine were drafted, and had to go into actual service after ten weeks, but through the help of the Lord, I was permitted to stay in the homeland nine months. Every Friday I went home to visit the church, and Monday I reported for work again. The church doubled itself during these nine months. I told my wife perhaps I was the stumbling-block in the way, so I had to go. It seemed to me as though the Lord showed me that without me it would be better, and I humbled myself under the hand of God. Then the order came that I should go to the field into actual service. While I am telling you this, I can give you nothing of the feeling that came over me at that time. As

I went to the field the last time I met Brother — and several others. A heavy pack was placed on my back, big boots on my feet, a big gun in my hand, and I had a heart full of peace. I went out to the front and reported that I would like to do sanitary service. This I was denied three or four times, because I was too strong and healthy. Then the captain told me if I did not go to the sanitary service, I must remain in his company, and serve as giving a good tone and good spirit in the company.

Then something came that I did not like. All of our letters were censored, and I can not tell you what that means to a free person. Every word written to my family was read. The "old man" sometimes reared up in me, but through this the Lord gave me the best gift of grace. One of my company was a young lieutenant who was a minister. He read my letters, and saw that I was a religious man. He asked me to what church I belonged. I told him Seventh-day Adventist. His face became very long and he said that of them he had never heard anything good, but he would like to get acquainted with me. He told me to call on him in his dwelling which was in the field two hours from the trenches. I visited him and he questioned me again and again, and said we would like to become friends. He went to my captain and requested that I might stay with him, and we talked about the Bible. He told me I was sent to him as an angel from God, because he was in a crisis of faith, but now he could believe. Through the fact that the letters were read, he became my friend.

Later I learned that my letters went through the whole company, and every one of the officers read them. Everything that I wrote my wife, they read. I heard later that one officer would tell the other, — has written another nice letter to his wife.

I had the privilege of having Sabbath free and much furlough. Seven months later the whole company with which I was connected had to go to the front in the great battle of 1916. The lieutenant went to the general and said he would like to have me with him, so I was sent to another front, consequently I did not come in the great battle of 1916. Until then I had never been in any fight. I was a recruit sixteen months, otherwise they were only recruits for six weeks. The company always retained me. I distributed Bibles and tracts. Then I went with this lieutenant to the front of Verdun. We lived in a cellar. Above us were about six feet of cement, because we were fired at day and night. I was entered as servant of the lieutenant. When I first requested that I might become his orderly, he said, You do not want to become my orderly, do you? I told him I would do anything, provided I do not need to go to the battle. He got other soldiers to clean his boots, and I only had to entertain him. I tell you brethren, while over us the bullets were exploding, we were studying the Bible in the cellar until two and four o'clock in the night. I explained Daniel and Revelation to him, verse by verse, because he requested it. We prayed together. I had my Sabbath as free as you have it here, only I did not have a meeting. On Sab-

baths I would visit the brethren in other companies. Sometimes I had to go five hours to find a brother, but I had the permission from the lieutenant, and I could go anywhere. Many times I had eight brethren in the district to visit. We made appointments to meet on the Sabbath, and we met in the forests that were battered down near Verdun, and I can assure you that we knelt in prayer hundreds of times in those woods, while over us the bullets were being fired, but the blessing of God was with us even here at the battle front. All the brethren I had there, had some kind of occupation where they did not have to use their weapons. In three and one-half years I never used a gun, there was so much other work in this war to do. Whoever does not know it, thinks that every soldier has become a murderer, but because there was so much other work to do, we all slipped through without doing that which we did not care to do.

I said to myself, the Lord surely will not permit ten million people to be assembled without sending some of His children among them. Was it not necessary that during these four years of war, there should be some witnesses for God among those millions of men? Was it not probable that during this time of fear, instruments of God were needed?

In December, 1916, I was wounded slightly. One of the slivers came down to the basement and injured me in the hand. I came home and was home for nine months, and I hoped between times that the war might end. Then the order came that I must return, and

now began the worst year of the war, 1918. After I had been a soldier for two years, I came to the first front. I was in the front line eight days, being one of the four posts of Verdun. Four hundred yards from me stood the French post. When he moved I could see him; I am sure he could see me too. It was a kind of quiet consent, if I would not shoot, he would not shoot. I can tell you that these foremost places had the most peace, because no human being, especially not many officers, came near there. I could be there the whole day and read my Bible. At night I studied the stars as never before.

Although I was in the first front eight days, I never used my gun. Every five minutes we received what they call "quick fire" from the French artillery, then my heart would beat. We put our lives into the hand of God, and in such hours I saw that the message I had to preach has power for life and death. That made me happy, even during those unhappy times, and when the fire was the greatest, I always prayed that I would not have to shoot. It seemed as if I was being pushed ahead, and might possibly be the first to have to shoot. When I returned from the front, I wanted to ask the captain for another kind of work, but before I could ask, one of the minor officers came to me and said, "You may become one of our secretaries if you like." Of course, I was very willing to become one. I laid my gun in the corner and never touched it again. I was secretary until the end of the war. During the hardest weeks of the war, July, 1918, when my company

lost as high as ninety-nine men a week, I was secretary one hour behind the front.

I felt that a Christian must not be idle, and there was a power in me which said, Go forward, and I talked with the dying and wounded. I gave them water. I encouraged them, and wrote to their families, and told them (the soldiers) of something that gave them power after death.

Such is the story of a German soldier. For three and one-half years I was a soldier, and it would have been lost time if next to the personal experiences which came to me, the Lord had not worked for the church at home. The church almost trebled itself during that time, and the conference I had at that time became the largest in all Germany. I saw that the ways of the Lord are always good, and even though we do not always understand them, if we only trust Him, He will bring glorious things out of them. I am so thankful to the Lord for the personal experiences I have had, and that I know He uses human instruments, but He leads His own work to victory. My wish is to be in the hand of the Lord until the close.

Other Experiences

It was on a Sabbath in August, 1918, that my friend, and myself were to have our severest trial as a result of our unwillingness to break the Sabbath.

I had come from Angel Island about ten days before, and was in the 49th infantry at the Presidio, San Francisco. Being in quarantine, we had had no occasion for being tested on the Sabbath question; and all went fairly

well until when shortly after dinner on this Sabbath we were ordered to break camp and move about one-half a mile farther up to other barracks.

We were ordered to turn in our mess kits, our blankets, burn the straw in our straw ticks, and turn in our ticks and cots, and then draw overcoats.

The sergeant who brought us the order was an old man and up till then had been very decent. Very politely we informed him that we could not break the Sabbath day by working on it, but that so soon as the sun had set we would move. Of course he then began to argue that to walk such a short distance was not work. But we told him that it was not the amount of work which we did that would break the Sabbath, but the very fact that we worked some was enough to break it. Then he cursed us, threatened us, and reported us to the commanding officer, who then came into the barracks to inform himself of the difficulty, and our reason for such peculiar behavior.

Again, I told him that we could not break the Sabbath command and that it was not a little work, nor much work in itself that constituted a break of this precept. We explained to him that according to the epistle of James any one who breaks one of the commandments was guilty of the whole law; and therefore we could not do this work on the Sabbath day. He took exception to our position as the sergeant before him had done, and by our discussion attracted a considerable mob around who awaited to see what would happen to us because we were seemingly disobeying rules.

When the lieutenant saw that we stood firm and all his efforts were futile, he commanded the crowd to disperse and then he left.

Next the sergeant reported us to the lieutenant of the quartermaster's department. First he sent word for us to immediately report to him. We both went up and when it was demanded why we dared disobey orders, I again stated our grounds and in a calm manner reminded him that God had said on the seventh day we were to do no work and that we were not to seek our own pleasures and even our minds should be taken off material things.

To all of this he listened silently, but when I wound up by quoting Isa. 59: 13, he flew into a violent rage and cursed and blasphemed God terribly; and then ordered us to get out of his sight, cursing us as far as we could hear him.

All this time the mob followed us from place to place to see the result. Having arrived again in the corner of our barracks, where our cots were, we sat down, took our Bibles and began to read to ourselves. But the sergeant followed us up and told us to leave the building. Again we refused, and he cursed and threatened, while all the men around were hissing, and some suggesting to do violence. The sergeant threatened to throw us into the bay, and see if we would work and swim or drown on the Sabbath.

All the other cots and bedding being in, the lieutenant next sent boys to take our cots and bedding and turn them in. They stormed our corner as though it were

a fort, jerked our blankets from under us before we had time to get up. When all were turned into the office, the sergeant came into the barracks once more to deliver his last word, and cursed and blasphemed. The feeling was very tense and at the slightest hint the mob would have actually killed us.

The mess sergeant told us not to expect anything to eat at his mess hall, but this was the least of our troubles.

After sundown we shouldered our barrack bags and sought our new quarters where we quickly arranged for the night.

When the whole affair was over, and the other men were eating, we knelt in our corner, and praised God for His grace and power in us to the extent that He had counted us worthy to witness for Him in this crisis.

It had been a very turbulent Sabbath afternoon, but when all was over, we felt strengthened and encouraged and were comforted that God was with us.

Experiences Continued

Upon reaching Camp Cody, New Mexico, in June, 1917, I was met at the station by a company of officers and marched out to camp. The first Sabbath one other Adventist and myself got released from duty by persistently urging the captain, but the following Sabbath we were treated much differently. I remember the second or third Sabbath, especially as we went to the first sergeant Friday evening and asked for release from drill on the morrow, but with no result only cursing and

swearing. So after much urging we got permission to see the captain. He said we did not have to drill, but he would make us wish we had. He threatened to send us to Leavenworth if we were not out drilling in the morning. Sabbath morning I took my Bible and went to Brother ——'s tent. The rest of the company was called out to line up for roll-call. When they missed us a captain and two sergeants came down looking for us. We were reading our Bibles when they came in. They forced us out of the tent and then putting a rifle on Brother ——'s shoulder commanded him to take hold of it and go out to drill; but he would not, and the rifle fell off on the ground. The officer picking it up by the barrel, hit Brother —— over the head with the stock of it knocking him down senseless.

They kicked me against the side of the tent a time or two, but said Brother ——, being older than I, if he would go I would go. After a few minutes Brother ——roused up, and they commanded him to stand, and they did the same thing over by putting the gun on his shoulder and, of course, when commanded to walk, he did so and the gun fell, they picking it up and in the same manner as before, knocked him down three times in succession. After a while, they giving up, commanded him to stand at attention for several hours.

They took me out where the company was, but I did no drilling and soon came back. We at last got transferred to an ambulance company before going across, by the help of the Lord, and had no more serious trouble.

There was in the company next ours an Adventist man from Oklahoma, who suffered much more than we did. He got his front teeth knocked out and one eye so badly hurt that he nearly lost his sight, and as far as I know he was never transferred from the infantry after crossing.

Another friend of mine because he refused to go to the rifle range on the Sabbath at the same camp carries several scars on his hip caused by the bayonet of an officer, but he yielded not.

A young married man from California was in the same camp. He was put in the guard-house and for several weeks had only bread and water to eat. The officers would not allow his wife to visit him or send him anything. My father went to the guard-house with her once and heard the officers ridicule her for having such a husband, and threaten to kill her husband.

The Lord having spared my life I am determined by His help to prepare to do a greater work for Him.

Respectfully yours, ———

BEFORE IT CAME TO PASS

ON one occasion, when Christ was giving some of His parables to the multitude, He made the following statement:

"For nothing is secret, that shall not be made manifest; neither anything hid, that shall not be known and come abroad." Luke 8: 17.

It is true that "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever." Deut. 29: 29. Therefore the Lord tells us:

"Surely the Lord God will do nothing, but He revealeth His secrets unto His servants the prophets." Amos 3: 7.

Nor will God allow anything to come to His church or people that He will not make manifest, that they may understand what is for their good. This is one reason why God has placed in His remnant church the gift of prophecy. He has revealed to His children many things for their benefit in order that they may know God is speaking to His children now as verily as He spoke to His people in ancient times.

From a talk given by Elder W. C. White, December 17, 1905, in Takoma Hall, Takoma Park, D. C., and reported in the *Atlantic Union Gleaner*, South Lan-

caster, Massachusetts, issue of April 25, 1917, we quote the following:

"Some times the question is asked, 'Was — reprov'd for erecting a building in Chicago that never was built? Was there a representation made of buildings that never were constructed?'—Yes. Was there a presentation to Ezekiel of a city and a temple that never were built? Why was that representation made to him?—Because it was possible that there should be such a city. If the people had walked in the light, it would have been built. But they did not walk in the light, and the city and temple shown to the prophet never were built. Ezekiel recorded what was shown to him.

"While we were in Australia there was presented to mother in visions of the night large buildings in Chicago, occupied by many enterprises, absorbing the time and energies of our people, and it was shown her what it meant to the conference and the missions in other lands to permit the gathering of means for these buildings. No one had ever written to mother or told her that there were any such buildings. But she saw the buildings and the many enterprises, and wrote the protest given her. I read it before it went, and I thought the one to whom it was addressed understood her work well enough to understand its meaning and receive its caution."

That the individual to whom this communication was sent did understand "her work well enough" is clear from an introduction he wrote about the year 1890, to

the book, "Christian Temperance and Bible Hygiene." In that introduction he said:

"Nearly thirty years ago there appeared in print the first of a series of remarkable and important articles on the subject of health by Mrs. E. G. White. These articles at once commanded earnest consideration by those who were acquainted with Mrs. White's previous writings and labors. Thousands were led to change life-long habits, and to renounce practises thoroughly fixed by heredity as well as by long indulgence. So great a revolution could not be wrought in a body of people without the aid of *some powerful incentive*, which in this case was undoubtedly the belief that the writings referred to not only bore the stamp of truth, but were indorsed as such by *a higher than human authority*."

"Under these circumstances, the writings referred to made their appearance. The principles taught were not enforced by scientific authority, but were presented in a simple, straightforward manner by one who makes no pretense of scientific knowledge, but claims to write by the aid and authority of *the divine enlightenment*.

"How have the principles presented under such peculiar circumstances and with such remarkable claims stood the test of time and experience? is a question which may very properly be asked. Its answer is to be found in facts which are capable of the amplest verification. The principles presented have been put to the test of practical experience by thousands; and whenever intelligently and consistently carried out, the result has

been found in the highest degree satisfactory. Thousands have testified to physical, mental, and moral benefits received. Many of the principles taught have come to be so generally adopted and practised that they are no longer recognized as reforms, and may, in fact, be regarded as prevalent customs among the more intelligent classes. The principles which a quarter of a century ago were either entirely ignored or made the butt of ridicule, have quietly won their way into public confidence and esteem, until the world has quite forgotten that they have not always thus been accepted. New discoveries in science and new interpretations of old facts have continually added confirmatory evidence, until at the present time *every one of the principles advocated more than a quarter of a century ago* is fortified in the strongest manner possible by scientific evidence."

"It certainly must be regarded as a thing remarkable, and evincing unmistakable evidence of *Divine insight and direction*, that in the midst of confused and conflicting teachings, claiming the authority of science and experience, . . . a person making no claims to scientific knowledge or erudition should have been able to organize a body of hygienic principles so harmonious, so consistent, and so genuine that the discussions, the researches, the discoveries, and the experience of a quarter of a century have not resulted in the overthrow of a single principle, but have only served to establish the doctrines taught."

We continue with Elder White's narrative:

"For some years this was a burden to mother, but in

the summer of 1902 the perplexity was cleared away."

As to how the perplexity was cleared away, I will quote from a document written by Mrs. White, dated March 20, 1906, Sanitarium, California, entitled, "The Chicago Work."

The blank spaces were inserted by the compiler. He has in his possession a copy of the document referred to.

"Sanitarium, California, March 20, 1906.

"During the general meetings held here in June, 1902, I attended three meetings in the sanitarium chapel. I had a decided message to bear to the people. A heavy burden rested upon me to make a clear statement of the principles that should be followed in our medical missionary work. I was very thankful that — was present to hear the message that the Lord had given me. I asked the Lord for help, and was assured of His presence.

"On the third morning — came in a little late. After I had finished speaking, he rose and bore his testimony. He said that he had felt very tired that morning, and had told his wife that he would not attend the morning meeting. But afterward he felt impressed that he must attend, and he did. During his remarks, he said, 'I would not have missed it for a thousand dollars.' 'I could not rest till I had come to this meeting, and I am thankful that I did not miss it. This message will be a great blessing to me. I have heard the very things I needed to hear.' He bore an excellent testimony, and we were all very much pleased with the words spoken.

"Shortly after the meetings closed, — and his wife

spent part of a day at my home. We had much pleasant and profitable conversation. Among other things discussed was the matter of the representation that had been given me of an expensive building in the city of Chicago, used for various lines of medical missionary work. I related how that when I was in Australia, I was shown a large building in Chicago, which, in its erection and equipment, cost a large amount of money. And I was shown the error of investing means in any such buildings in our cities.

"At the time that I saw this representation, scenes that would soon take place in Chicago, and other large cities also, passed before me. As wickedness increased, and the protecting power of God was withdrawn, there were destructive winds and tempests, buildings were destroyed by fire and shaken down by earthquakes.

"As I related some of these matters, and described the building that had been shown me, — said: 'I can tell you something in regard to that building. *A plan was drawn up for the erection of just such a building in Chicago.* It seemed to be necessary to our work. It would have cost considerable money. Brother William Loughborough, of Battle Creek, drew up the plans, and several men occupying responsible positions in the medical work met together to consider the matter. Various locations were considered. *One of the plans discussed was very similar to what you have described.*'

"Some time after this, I was shown that the vision of buildings in Chicago and the draft upon the means of our people to erect them, and their destruction, was pre-

sented to me as an object-lesson for our people, warning them not to invest largely of their means in property in Chicago, or any other city, unless the providence of God should positively open the way and plainly point our duty to build or buy as necessary in giving the note of warning. A similar caution was given in regard to building in Los Angeles. Repeatedly I have been instructed that we must not invest means in the erection of expensive buildings in cities.

"In a letter that I wrote to —, dated Oct. 28, 1903, I spoke of this matter as follows:

"Repeatedly it has been shown me that in many cases you have worked upon minds to undermine confidence in the Testimonies. The evil leaven that you have placed in these minds has destroyed their faith in the principles of the truth and in the Testimonies. Since the reopening of the sanitarium, you have placed this leaven in many minds, and it will do its work. One thing that can now be done to undo this work is for me to present to our people the Testimonies as they have been given me, that others may not go on undermining the faith of their associates. They must not be left to retain impressions that have been made on their minds, as, after receiving a testimony of reproof from me, you have said, 'Somebody has told her these things, but they are not so.'

"Over and over again you have told others how I once sent you a testimony reproving you for erecting a large building in Chicago, before any such building had been erected there. In the visions of the night a view

of a large building was presented to me. I thought that it had been erected, and wrote you immediately in regard to the matter. I learned afterward that the building which I saw had not been put up.

"When you received my letter, you were perplexed, and you said, 'Some one has misinformed Sister White regarding our work.' But no mortal man had ever written to me or told me that this building had been put up. It was presented to me in vision. If this view had not been given me, and if I had not written to you about the matter, an effort would have been made to erect such a building in Chicago, a place in which the Lord has said that we are not to put up large buildings. At the time when the vision was given, influences were working for the erection of such a building, the plans were drawn. The message was received in time to prevent the development of the plans and the carrying out of the project.

"You should have had discernment to see that the Lord worked in this matter. The very feature of the message that perplexed you should have been received as an evidence that my information came from a higher source than human lips. But instead, you have over and over again related your version of the matter, saying that some one must have told me a falsehood."

Elder White states also:

"It was considered important that the large building under consideration be erected as soon as possible, because the time was drawing near for the graduation of a class of students from the college, and the friendly in-

fluence of the supervising associations was desired. — was in Europe, but his most hearty approval was expected. On his return, he at once raised the question, 'Where is the money?' The testimony regarding the large buildings had caused him to lose hope that he could raise the necessary funds for their construction.

"The message had gone to — while he was in Europe. He was not only the leader, but also the head of that work. It was his plans that had given shape to all that was done. When he saw that the testimony was against what he and his associates desired to do, he called a halt."

Here follows a confirmation of the whole procedure. Elder J. N. Loughborough wrote to the compiler under date of May 14, 1917, as follows:

"In the *Gleaner* for April 25, 1917, is what is said about a building that — was planning to build in Chicago of which Sister White had a vision in Australia. — denies that he ever designed to make such a building. He told his brother in California that when Sister White came to — she asked him where the building was, that he told her he had never even designed to make any such a building, and that Sister White shed tears.

"Now it happens that I know a little about these plans which it may interest you to know. My brother who was an architect, draftsman, and builder, told me before his death, 'The man — may say what he pleases about the building he "never designed to build." I

drew the plans for the building, made the prints, and specifications for the building, and had my pay for the work.'

"If Sister White shed any tears over it, it was not that there had been any failure in what was shown to her of ——'s designs which the testimony had *checked*, but in that the man could deliberately deny what he had designed, which had been revealed to her in Australia by the power of the Lord." Were it not for this divine revelation and warning, much injury might have been done to God's cause. How precious is the counsel given by the prophet of God.

HOW TRULY WONDERFUL

IN the year 1904, Volume VIII, "Testimonies for the Church" appeared. On page forty of this volume is a chapter, entitled, "A View of the Conflict." Mrs. White says at the beginning of this chapter:

"In vision I saw two armies in terrible conflict. One army was led by banners bearing the world's insignia; the other was led by the blood-stained banner of Prince Immanuel. Standard after standard was left to trail in the dust, as company after company from the Lord's army joined the foe, and tribe after tribe from the ranks of the enemy united with the commandment-keeping people of God."

While Mr. H. E. Rogers in his report of 1920 to the Fall Council of the General Conference in Minneapolis, Minn., as referred to on page 92 gives nearly twenty thousand believers baptized last year, he states also that the church membership was increased by eight thousand. This would indicate that there had been some who had allowed the banner of Prince Immanuel to trail in the dust.

On the other hand, we find that scores, aye hundreds, yes thousands, of people from purely heathen tribes are taking their stand for the truth of Christ, and are keeping the commandments of God. We might write much

along this line, and give elaborate detailed accounts of what is being done among heathen tribes; we can do no better than allow the men who have been working among these heathen people to tell the story for themselves. These incidents related are only a little of what might be told; they are simply a digest.

We will first quote from a letter written by Elder W. B. White who had charge of the work in the African territory for more than eight years. He writes:

"MY DEAR BROTHER GILBERT;

"I am sorry that I have not the data to correctly answer your questions; but I can estimate fairly correctly. During the last ten years God has greatly blessed native evangelism in Africa, and it is safe, I think, to say that during the last fifteen years, twenty-five hundred have been baptized into the church. The most of these have come in during the last ten years. Our most faithful work has been in British Central Africa. I think we have about fifteen hundred baptized believers, possibly a few more than this.

"Among the Kafirs along the Indian Ocean we have, I should think, five hundred church members; among the Basutos two hundred twenty-five; among the Zulus one hundred twenty-five; Bechuanas, one hundred; Matabeles, Southern Rhodesia, five hundred; Mashonas, one hundred; Batongas, Northwest Rhodesia, one hundred; other tribes, one hundred.

"In Basutoland three prominent chiefs have accepted the truth, and in Matabelaland one. These figures do not include what are called head men, but these are

chiefs of power and influence who rule over a large territory and have many thousands of people under their rule. I could not answer as to how many have come to the truth from their tribes as a direct result of their taking their stand, but I do know that when a chief accepts the message it has a powerful influence for good among his people. The last few years in Africa we have put forth a strenuous effort for the educated native and our work was rewarded by seeing a large number of this class take hold with us."

"The work in Africa from an evangelistic standpoint was never so bright as now, and a rich harvest can be reaped in the Dark Continent if many consecrated and self-sacrificing men and women can go forward. God is leading on in the work there, and our duty is to follow. I am

"Yours in service,

"W. B. WHITE."

The following is from a letter from Elder O. Montgomery who has had charge of the work in the "Neglected Continent" of South America. He writes concerning the work among the Indian tribes of the Andes, the roof of the earth. He says:

"The number of baptized Indian believers in the Lake Titicaca Mission at the beginning of the present year was 2075. In a letter from Brother Wilcox, received just before I left Washington, he wrote me that he felt confident the number of baptisms would go beyond the seven hundred mark for this year. He had just celebrated a baptism in the Huanquane Penninsula, where

he baptized 245 Indians in one service—the largest baptism that had ever been celebrated in that field; that is, the largest number baptized at one time. It was in connection with this experience that he told me he thought the baptisms for this year would run above the seven hundred mark. This is as near as I can give you authentic information.

“Up to the present time our work has been entirely among the Aymara Indians. The Laro station where an attack was made on Brother Kalbermatter, is our first station among the Quichuas. These Indians, while they are all of these two nations, are divided into small tribes or groups, living in little villages or in certain groups and villages among the plains or up among the mountains. They are not different Indians, but only different groups of the same nation. Brother Wilcox may be able to answer the question you have asked in regard to the number of chiefs and the number of Indians of these different tribes.

“Sincerely your brother,

“O. MONTGOMERY.”

Coming to the work among the tribes in the islands of the Pacific, I will quote first from a letter from Elder C. K. Meyers, the assistant secretary of the General Conference of the Seventh-day Adventists, who is located in Takoma Park, Washington, D. C. He writes under date of November 10, 1921.

“DEAR BROTHER GILBERT:

“I can not give you the information concerning tribes because, as in the Solomon Islands, for instance,

tribes are very numerous. In the restricted areas in the western Solomons in which we are working, where there is a total population of about five thousand people, I am sure that there must be at least fifty tribes, and not only are the tribes numerous, but the languages are numerous also. It is estimated that on one island of the Solomon group there are about forty different languages spoken, and the total population of this place would not be more than one hundred fifty thousand.

"Now, whereas the facts I have enclosed tell about membership, this does not by any means give the true estimate of the extent of the work. I can not speak of other portions of the islands, but in regard to the Solomons can say that there we have no less than about fifteen hundred adherents.

"Of course you understand with these poor people and their small mentality that they are treated like children and are tried four or five years before we venture to baptize them. . . .

"Yours in the Master's service,

"CECIL K. MEYERS."

We next quote from a letter written by Elder J. E. Fulton who for many years had charge of the work among the Fijians, and under God did a large work with those heathen tribes. He writes:

"I am able to pass on to you some information just recently received from Elder C. H. Parker, of Fiji, which answers I think your question regarding our work in the Fiji group. First, I will give you the approximate population of Fiji. I think it stands at about

150,000. Now I will quote from Brother Parker's letter dated August 2, 1921.

" 'According to our conference book we have 736 baptized members and 1281 unbaptized in our ranks in Fiji which makes over 2,000 adherents. We have 43 churches, 34 companies, and 17 places where we have scattered Sabbath-keepers.' In another letter he tells me that the work is going forward strongly in some parts of the group."

That it may be seen that these people who once were heathen are enlightened in a true manner under the influence of God's Spirit to keep God's commandments, we quote an experience sent by Elder J. E. Fulton.

"How a Fijian Reasoned"

"He desired a text from the Book — How he would reason with the judge.

"Pauliasi Bunao, a Fijian native, for ten years a Wesleyan missionary in New Britain, but now an Adventist minister, gave a remarkably strong argument on the Sabbath question, well worth repeating.

Sent for the Wise Preacher

"He had only recently accepted the Sabbath truth, and there was an unusual stir in the native village. The dark-skinned theologians had found themselves unable to solve the question. They therefore sent for *nai tal-tala vuku* — the wise preacher, the white man — to demonstrate that Pauliasi was an apostate and utterly at fault in keeping the seventh-day Sabbath.

"The white preacher came one Sunday morning, and the large congregation sat in silent expectancy for the

texts proving that Sunday was ordained of God to take the place of the original Sabbath. Some of the natives, anxious to have their conscience salved, may have got some satisfaction; but many wanted definite Scripture proof, and were disappointed, for such was not given.

Give Me One Text

"At the close of the service, the minister placed his Bible under his arm, and passed out of the church. Near the entrance he greeted Pauliasi, the native preacher, saying: 'We are sorry, Pauliasi, that after your long association with us, you have left the church we thought you loved. We hope you will return.' Pauliasi answered, 'I am sorry indeed to leave the church I have loved so long. Even now, if you can give me one text from that book,' pointing to the Fijian Bible under the minister's arm, 'that tells us Sunday is the Sabbath, I will turn back and remain with you. But you did not give us proof in your sermon today. It was only a sermon of man's arguments. I want a text from the Book.'

He Had No Texts

"A large crowd had by this time gathered about; and the preacher, somewhat embarrassed, tried to make up for the unconvincing sermon by giving additional arguments to bolster up his cause, but no texts were given. Pauliasi again and again vainly appealed for the Scripture, and then himself presented a masterly argument, which all would do well to remember.

A Judgment Appeal

"After the rapid and worn-out arguments of the min-

ister had been given, Pauliasi, in a somewhat commanding tone, said: 'Mr. —, in the day of judgment, you will not be the judge, neither will I; but God will be Judge. And if, in that day, I am found to be wrong in keeping the seventh day as the Sabbath, I am going to bring a charge against Jehovah, who came down upon Mt. Sinai, and wrote with His own fingers in tables of stone the ten commandments, the fourth of which commands us to observe the seventh day. I will bring a charge against Moses, who brought that law down from the mount, and taught it to the people. I will bring a charge against the Lord Jesus Christ, who on the mount said "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." And He kept the Sabbath, and said that it was made for man. I will bring a charge against the apostle Paul, who, long after the cross, said the law is holy and just and good and spiritual. I will bring a charge against all the apostles and prophets of the New Testament.

No Example to Plead

" 'Against all these I will bring my charge, if I am found to be wrong in regard to the Sabbath. And Mr. —, if, in that day you are found to be wrong, against whom will you bring a charge, or whose example will you plead?' There was no reply. God had given to the man of color an unanswerable argument.

"J. E. F."

We feel that we can do no better than let Elder C. H. Watson, president of the Australasian Union

Conference which has the jurisdiction of the work among the heathen in the Pacific Ocean tell the story of the work among these tribes. The following was related at the Seventh-day Adventist church in Takoma Park, D. C., on Sabbath, April 3, 1921.

Elder Watson said:

"A little more than a year ago, I was in the interior of the island Viti Levu, of the Fiji group. We had toiled up the river for days and at last reached a place where the river bent around the hills. At that point we saw a native canoe in which were two natives. They were signaling to unseen people around the bend. When we came to the place where that canoe had been, a wonderful sight came before us. Off in the distance the town to which we were going was seen. A vast number of natives were crowded on the river bank at the landing place, and as we drew near, we heard them singing: '*Sa lako mai ko Jesu,*' (Jesus is Coming Again.) Only a few months before my visit those dear people were in complete ignorance of the great and vastly important fact that Jesus is coming again, and were degradedly wicked. On our way into the interior, we had visited many towns and villages, and had witnessed the awful life of the people. We had gone into homes of fearful wretchedness, where men, women, and children were addicted to the use of tobacco and yangona (an intoxicant disgustingly brewed from the bruised root of the yangona plant,) and the results were everywhere seen in the broken health, the helpless limbs, the blind eyes, and the diseased forms of scores

of people! And wretchedness and wickedness almost beyond description everywhere.

"On landing we received a warm welcome and were taken up to the town along an embowered walk constructed for our arrival. We were taken into the homes of the people. There was not a tobacco pipe in their possession. There was not a tobacco plant in the town. There was not a yangona plant in the town. The homes were clean, and joy and gladness shone in their faces, and in many of the homes, I found a placard which read: '*Mo ni kila, sa tobu, na tapaka, kei na yangona ni vale ogo.*' (Please take notice, tobacco and yangona are forbidden in this house.) Surely a wonderful transformation.

"That night I preached to a large crowd of people out under the stars. I was quite unable to see a face in that congregation, but as I told them of God's great love, and of His great work, hearty responses came out from the darkness and revealed the interest that those poor people felt in gospel truth and gospel work. Just as we exclaim, 'Amen' so they expressed the feelings of their hearts as they exclaimed: '*Vinaka, vinaka!*' (Good, good, wonderfully good.) God has done wonderful things for that people.

"I visited another town at which I was received by the chief in a very kindly way. The visit was of unusual interest. The chief was not a Seventh-day Adventist, but made every arrangement possible for me to reach all his people with my message. On the last morning of our visit, he approached me in a shy, hesi-

tating manner and said, 'I want to say something to you that comes from my heart. God has been speaking to me. I have seen such a wonderful change in those of my people who have accepted this truth that has come to us, that I am now anxious to have it take hold of my life and the lives of all my people. I earnestly request you to send a missionary to live in this town and teach my people.' Again, before we pushed our boats into the stream, he came and said, 'I am afraid, sirs, I have not made you understand my request, but we need a missionary. I plead with you to send him, and assure you that if you will do this, my people will all become as these who already accepted your message.' I am happy in reporting that we have now established an intermediate school there, and a large number of those Fijian boys and girls of that town are under the instruction of two well-qualified missionary teachers.

"At still another town that I visited amongst those inland mountains, I was greeted with a strange but warm welcome, being told by the chief that he was glad that we had not made the visit forty years ago. 'For,' said he, 'we would then have eaten you.' He explained that that was their condition of heart in the days of his grandfather who was a great chief. 'No stranger,' said he, 'ever came to this town in the days of my grandfather and went away again. He always died, and then (pointing to an old native drum) that old "lali" rang out inviting all neighboring chiefs to the feast. O, sir, we were a people of darkened mind, but thank God, the light has come, and we rejoice in a new life.' Again I

say, God has done wonderful things for these people. Elder Parker baptized 427 believers during one visit of seven weeks in these island districts, and at the same time organized eighteen churches. The law of the Lord is certainly going to Fiji and wonderful transformations are seen in the lives of hundreds of its people. They have forsaken sin, have abandoned wrong habits and have surrendered the use of unclean foods. They tithe the produce of their land and effort, and are most earnest in their endeavors to give the message of salvation through Christ to the unsaved all about them.

"I am persuaded that Jesus who has begun this great work for these needy souls will neither fail nor be discouraged till His work is finished in old cannibal Fiji and in all the earth.

"Three years ago I attended a prayer meeting at my home church in Australia. I did not expect to see strangers there, but to my astonishment, was introduced to a tall young man from the Solomon Islands. He was dressed in European clothes, but bore the marks and mutilations of savagery in his person. He was induced to speak to us. Taking the English Bible, he opened it at John 3: 16, and read in good clear English, 'For God so loved the world, that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life.' Then he turned to Romans 1: 16, and read again, 'For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek.' His expressions of gratitude to God for

His great love in the gift of Jesus; and his exhortation to earnest endeavor for the salvation of the lost reached our hearts. He was amongst us as one from another and strange world. Never until that day had he seen an automobile or a street-car or a railroad train, or a telephone, or any of the wonderful things that are so common to our civilization. With wonderful imagery and terrible reality, he contrasted our comfort and luxury with the barrenness, meagerness, darkness, and unrelieved hopelessness of his people and concluded a soul-stirring appeal for help. He said, 'You have everything. We have nothing. You live. We are dying. You have light. We are people of dark minds. O, sirs, won't you send us missionaries?' He stood there to represent thirteen hundred believers won from heathenism of the Solomon Islands within the past seven years. That young man is now in charge of a mission station on an island of his home group, and there has a large church raised from the head-hunters of the Solomons. We have a large pumber of native workers just like him, who are doing just the same work and they were heathen, without God and without hope seven years ago. Surely God's law is going in new-covenant power to the poor head-hunting Solomon Islanders,* and Jesus will neither fail nor be discouraged until it is written in their hearts and witnesses in their lives of righteousness by faith in Him.

"It is going, too, to the cannibals of the New Hebrides. Only a few years ago Elder Parker landed on the coast of the large island, Malakula, and was met by

the cannibal warriors of the big Nambus tribe. He was the first white man to go to that island. They felt him over, his arms, his legs and his body, but he gained their friendship and began gospel work among them. After a time he was compelled to leave the field, emaciated and worn out by the fevers of the climate and the hardships of the service, and was succeeded by Norman Wiles, a fine young missionary from Australia. This devoted man with his brave young wife took up his work for these untamed savages by building a house and living in the territory of the people. Soon they were smitten with malarial fever, but struggled on in the effort to help the heathen, until at a critical moment, when the natives were engaged in terrible tribal war, eating the slain and the prisoners, and in a supreme effort to save these poor souls from such a course, Brother Wiles was stricken down with black-water fever, and four days later died, leaving his young wife alone with cannibal savages at the moment shooting down and devouring their fellowmen.

"On the afternoon of the day before Brother Wiles died, a schooner came within hail of the shore, and Sister Wiles appealed to the white captain and the white engineer to take her and her husband to our nearest missionary station on the island of Atchin, thirty miles distant. She offered these men all that she possessed to do this, but utterly failed to interest them in her plight. They sailed away and left her husband to die, and her to her fate. But God had not forgotten her, and while white men had failed her in her terrible extremity, help

came unexpectedly. Some time after the white men had sailed from sight a small native boat was seen coming landward. It came within hail, and once more our poor sister appealed for help, and was not denied. She found a sympathy in the hearts of the few poor native fellows on that little boat that was so unfeelingly denied her by the white men of the schooner. One of their number was hastily dispatched with a letter to Atchin to bring Elder Stewart to Malakula. Two other members of the little crew went ashore and remained at the mission to give whatever protection they could to Sister Wiles. They remained at the mission till Brother Wiles died. They dug the grave, Sister Wiles dreading to leave her dead husband's body in a shallow grave in such a place, stood by to encourage them to dig deeper till a grave four feet deep was made. Then with tender kindness they took that coffinless form and placed it in its resting-place, and with a tenderness of sympathy that had in it something of the divine, even attempted to offer a Christian prayer over that still form in that open grave. And then that poor bereaved girl who had striven with her noble husband to preach the gospel to the poor, to heal the broken-hearted, to set at liberty the captive, was left alone with no civilized being near. Hers were the only hands to minister to her husband in sickness. Hers were the only hands to prepare him in death for the grave. There was no casket, no possible way of providing one. She wrapped the body in a few grass mats, and God only can know the grief that mingled with the faith of that broken-hearted girl as

she did this, and saw Norman laid to rest. The natives amongst whom she had lived had utterly failed her in her terrible need, and e'en as she turned from the grave shots were ringing and drums' beating, and the cannibal's war was on.

"After the burial, she made arrangements for the boat natives to remain at the mission till Elder Stewart should come, but the messenger had found difficulty in getting through and was delayed. Friday morning, she was informed that the boat could wait no longer. The natives agreed to take her in their small boat around to Atchin. In the evening of Friday, she stepped on to that little boat in the pouring rain, taking only a small bundle of very necessary clothing. The boat kept its course till about half the voyage was completed. Then the wind changed, and our sister was informed that they were then as close to Atchin as it was possible for them to get with an adverse wind, and they were now determined to go on their original course. So at midnight she was put on that savage shore in the heavy tropical rain and left utterly alone. She waited for an hour till the moon arose, then started to walk along a lark path through the dense forest. This led her to a village. The natives received her kindly, prepared and gave her food, and made for her a bed of fresh leaves on the earthen floor of one of their houses. Next day, the Sabbath of the Lord, she rested, being under conviction that it would please God if she set an example of true Sabbath keeping before these poor savages, even in the terrible circumstances of her visit. Sunday morn-

ing, in company with two native men, she began her journey through those rough, pathless woods to the point where she could cross over the water in a native canoe to Atchin and safety. When perhaps half the journey was done, her guides stopped, and said they could go no farther. On inquiry, she found that they had arrived at the border of new territory, and because of a feud between the two tribes, the guides could go no farther. Arrangements were finally made with this new tribe of savage men to have her taken through to Atchin, and at last, she reached Atchin, having passed through the wildest and most savage portion of wild, cannibal lands, and not a finger had been raised to harm her.

"This is the story as it was told to me by Sister Wiles on her return to Australia. I can not describe the courage and devotion of this young girl, as she related her experiences to me, but let me tell you that she closed her interview with a broken-hearted appeal for my prayers that God would raise up workers to go and take up work for these people and raise again the fallen standard of missions with the Big Nambus, and for her own return to health that she might return still to serve God for those people. May God put the same spirit of devotion to His cause in our hearts for the finishing of His work in all the world. May He inspire us with greater missionary zeal."

Surely this unusual prophecy of Mrs. White has had and will continue to have a most remarkable fulfilment.

A SURE BASIS OF BELIEF

"JESUS walked in the temple in Solomon's porch. Then came the Jews round about Him, and said unto Him, How long dost thou make us to doubt? If Thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not: the works that I do in My Father's name, they bear witness of Me." John 10: 23-25.

Our attitude toward the serious charges that some are preferring against the writings of Mrs. E. G. White, must first be, of necessity, a personal one. When we meet with things hard to be understood in connection with the spirit of prophecy, we are compelled to cast about for some sure foundation on which to anchor our faith and future belief in the divine source of these writings.

When in perplexity, we may attempt to relieve our minds by entering into a critical investigation of every seeming difficulty. Our opportunities for doing a thorough work may be all that could be desired. However, the result of such investigation may fail to afford relief. Sometimes, by no amount of reasoning and conjecture as to the probable explanation of the things we do not understand, can we remove every apparent difficulty.

In every instance we can come into the light regarding

these matters, but often not until we begin to study from a point of view altogether different from that of a critical investigator. It is when we apply to the acceptance and understanding of the Testimonies the same principles that we apply to the acceptance and understanding of the Bible, that faith and confidence take the place of quibbling and questioning.

To illustrate: The surest and most satisfactory test by which one may establish his faith in the word of God, as revealed in the Bible, is the effect that this Word has upon life and character,—the transforming power of the Word seen in the lives of multitudes of men and women. It is difficult to define one's inmost faith. But God in His infinite mercy implants in the heart faith in Him as the Creator, the Supreme Ruler; and faith in His word. The operations of the Holy Spirit upon the human heart can not be explained; but a man may know that the Holy Spirit has worked on his heart, and that with the passing of time his faith in God and in the Bible is strengthening.

This fundamental faith comes not by any process of reasoning. Spiritual things are spiritually discerned. Faith in the Word comes through the Word itself; the Bible says so, and human experience proves it to be so. This fact admits of no explanation; it is, nevertheless, a fact. One's faith in the Bible, it is true, is strengthened by many external evidences as well.

The testimony of scientists who by their investigations are led to declare their belief in an Unseen Intelligence directing the affairs of the universe; the mute testimony

of ancient inscriptions giving historical records in accord with the Biblical record; the anticipation in the Bible of many of the greatest discoveries of scientists; the exact correspondence of history with prophecy,—these external evidences, and many more, tend to strengthen the faith of those who have been able to discern the divine origin of the Scriptures primarily on the basis of their internal beauty and of their spiritual, transforming power on the human heart.

When the faith of a believer in God's word has been established by the influence it has had on his own mind and heart, as well as by many incontrovertible external evidences of genuineness, he is not troubled over the fact that certain portions of the Word are beyond his human understanding. Infidels may scoff at many statements and apparent contradictions found on the pages of Holy Writ; higher critics, with their subtle insinuations and their erroneous conclusions, may seek to undermine his confidence in the inspiration of certain portions of the Bible; but these things have no influence over him. His faith has been established on a sure foundation. He is firmly anchored, and is therefore unmoved by the tempest of criticism prevailing on every side. He is sustained throughout every trial of faith, by his personal acquaintance with Holy Writ, by the transforming influence it is having on his life, and by the many external evidences of its genuineness that can not be gainsaid.

This is a sure basis on which to establish faith in the Testimonies of God's Spirit. There are many who for

years have been powerfully influenced by the teachings of these writings. Over the lives of thousands the Testimonies have been exercising a transforming power that the writings of no human being could ever have exercised. Aside from the Bible, nothing in literature can in anywise be compared with the Testimonies, with respect to their scope—the depth and the breadth of thought found in them. Nowhere else can there be found anything that is similar to the closing chapters of “Great Controversy,” or the opening chapter of “Desire of Ages,” or the chapter in “Patriarchs” on “The Origin of Evil.” Any one who is conversant with the masterpieces of the world’s literature, would be very slow to concede that a human being, unaided by divine inspiration, could produce writings of such wonderful scope and depth of thought, and, withal, of such spiritual beauty and power.

Again: When we compare the Testimonies that were written sixty years ago, with those that were written under innumerable conditions and ever-varying circumstances fifty years ago, forty years ago, thirty years ago, twenty years ago, and during the past decade; when we remember that the writer of these words has continually been burdened with perplexity and care, and that usually, when writing, she does not have access to many of the things she has written in former years; when, in the face of these circumstances, a critical comparison of all her writings on a certain subject reveals a marvelous harmony throughout, we are deeply impressed with the conviction that these writings have a

source higher than a human mind. New conditions are continually developing; policies are changing; new men and new measures are introduced during successive administrations; crises in distant lands are met without any opportunity for forethought and study; and yet the writings, during this long period of years, constantly set forth principles in which there can be found a beautiful harmony.

Throughout the writings of Mrs. White, there is a delicate adjustment of every varying condition and statement and admonition to the broad principles underlying the plan of redemption, the controversy of the ages, God's great plan for His people, the final consummation of this plan amid the scenes of the closing conflict, and the restoration of all things in the earth made new. These principles can not be lost sight of; they are constantly presented, in ways innumerable, so naturally and easily that apparently no effort has been made to make possible this most wonderful adjustment of everything to the one great purpose God has in view for mankind. The more these writings are studied, the clearer becomes the view of broad vistas leading direct to the city of our God, the New Jerusalem.

As is often said of the Bible, so it may be said of the Testimonies: Lines of thought, like golden threads, run throughout the whole, and are inseparably interwoven with the instruction that has been given during a long period of time.

Still more wonderful is the fact that all the principles developed in these lines of thought are in perfect accord

with the principles set forth in the Bible. Nothing in Mrs. White's writings is contradictory to Bible truth. The more the Bible is studied, the clearer the light in the Testimonies shines and the more it is appreciated; the more the Testimonies are studied, the clearer the light in the Bible shines and the more it is appreciated. This in itself is one of the strongest evidences of the divine source of these writings.

To the student of denominational history, another most interesting phase of this question is opened to view. The gift of the spirit of prophecy was restored to the Christian church shortly after the 1844 movement, about the time God's people saw clearly the Sabbath truth, the connection between the three angels' messages of Revelation fourteen, and the meaning of the disappointment in 1844. At once the humble instrument through which this gift was exercised, began having visions of the scenes through which the people of God must pass, extending through the close of time and the second coming of Christ. A clear line of truth was presented, and the entire history of the remnant church, from its beginning to its final triumph, was gradually unfolded, at a time when the commandment-keepers were a small, despised people. Throughout the years that have followed, these predictions of the trials and the victories that would await God's people, recorded in the volume known as "Early Writings," have been fulfilling. All that has been revealed to Mrs. White since these earlier revelations, has been simply a development of the principles outlined in the beginning.

The student of denominational history finds unmistakable evidence of the validity of the Testimonies in many, many experiences through which God's people have passed.

The establishment of a firm platform, based on fundamental pillars of faith, during the earlier years of our message, the establishment and growth of our publishing work; the introduction of a divine system of organization a few years later; the development of the tithing system; the reaching out into the regions beyond, begun early in the seventies, and rapidly gathering strength with the passing of the years; the development of our institutional work as the direct outgrowth of instruction received through the spirit of prophecy; the crisis at Minneapolis and the subsequent broadened policy in the conduct of mission work at home and abroad; the outlining of principles that finally culminated in the strengthening of the general cause at the time of the 1897 General Conference; the peculiar experiences of the 1901 General Conference with subsequent revelations of the infinite love and compassion and long-sufferance of God toward the erring;—all these experiences, and many, many more, are evidences that can not be gainsaid—evidences every one of which strengthens faith in the divine source of the Testimonies.

In the light of personal knowledge regarding the transforming influence of the Testimonies on the individual heart and life; in the light of the transformations seen in the lives of others; in the light of the wonderful consistency existing throughout the tens of thousands of

pages of writings covering a period of upwards of sixty years; in the light of denominational experiences that we as a people have passed through safely, — in the light of such knowledge, every one who desires to believe can find abundant opportunity to establish his faith firmly on a sure foundation, as regards the heavenly origin and the absolute reliability of the Testimonies of the spirit of prophecy.

Having once found a firm basis on which to establish faith, we shall not be affected by any so-called evidences of the seeming unreliability of certain portions of the Testimonies. This position is not one that "higher critics" would regard as tenable. But it is as tenable as the position we hold with respect to the plenary inspiration of the Bible itself. Our faith in the Testimonies must rest on the same basic principles that underlie our faith in God's word; and with a spirit of submission to God's inscrutable plan, we should submit to His method of presenting truth in the Bible and in the Testimonies. God's messengers are human; their messages are affected by their individuality and their environment; nevertheless their messages to the church of God are inspired. The individuality of the writers of the Gospels is reflected in their writings; John's record of the life of the Savior was influenced by his natural temperament and his view of spiritual things; likewise with Matthew and Mark and Luke. Granting all this, their messages bear the seal of God's approval, and are written for our admonition and spiritual uplift.

(Written in 1907)

CLARENCE C. CRISLER.

ANOTHER POINT OF VIEW

BY THE COMPILER

AS A JEWISH Christian who has been closely identified with the work of the Seventh-day Adventist denomination for thirty-three years, and who has had many opportunities to study the work of Mrs. E. G. White and its results, during all this time, it is a privilege to bear testimony with reference to the gift of prophecy as manifested through this servant of God, and what this precious endowment to the remnant church has meant to him.

In his early boyhood days, to him Judaism was everything; for he knew nothing different. When he first learned of the Christian religion it was worthless, repugnant, repulsive. It was a merciless and cruel system, used largely to propagate hatred, vindictiveness, and cruel abuse against the Jews.

When Christ was revealed to him, how everything of his former teaching faded into insignificance. At the time of his conversion it was his privilege to live in the home of a godly Seventh-day Adventist family, and the Lord made this home "a house of prayer."

What delight and joy were brought to his soul when he was told that since the rise of these Sabbath-keeping Christians, there had been connected with them a true

prophet of God. From what he had understood in his youthful days about the Christian religion, the Old Testament had nothing in common with the believers in Christ. He had supposed that the religion of Jesus was opposed in every way to the Jewish religion, and there could be nothing in common between the two systems. However, when he understood that the Seventh-day Adventists believed in the Sabbath, the tithing, the dietary laws, the tabernacle, the prophecies, the laws of Moses, and in the whole of the Old Testament, the truth of the pure and undiluted religion of the Messiah as taught in the New Testament appealed strongly to him.

When in addition to all these Bible doctrines the Adventists recognized that God still spoke through a prophet, as He did in the days of Israel, he could see no reason from either the New Testament or the Old why this should not be the true church of the Lord. As in the Old Testament we read that the prophet predicted that before the coming of the Messiah and the great and terrible day of the Lord, God would send Elijah the prophet to prepare the people for His coming, so in the last book of the New Testament we see that the remnant church waiting for the return of the Messiah would have the gift of prophecy. In this Seventh-day Adventist church is found the counterpart of what God had spoken.

The Prophets to Israel

Many a tearful eye and moistened cheek have been seen both in the home and in the synagogue, when the Jew pleaded with God to send one more prophet. How significant to this day are the words found in Ps. 74:9:

"We see not our signs: there is no more any prophet: neither is there among us any that knoweth how long."

The thought in the verse to the Jew is that no one can determine how long it will be before God will send another prophet to Israel. Their prayer is that the day may hasten when Jehovah will restore the gift of prophecy to His people. When Samuel was established as God's prophet, it is written: "And the word of the Lord was precious in those days; there was no open vision."

"And all Israel from Dan even to Beer-sheba knew that Samuel was established to be a prophet of the Lord. And the Lord appeared again in Shiloh: for the Lord revealed Himself to Samuel in Shiloh by the word of the Lord." I Samuel 3: 1, 20, 21.

Israel was now happy, for she knew that so long as God communicated with the prophet she was precious in the sight of heaven. All through the history of Abraham's seed, God led them by the hand of the prophets. While they did not always appreciate the gift of prophecy when in their midst, nor were they at all times grateful for the prophet God gave them, it went well with Israel when they followed instructions which God gave through His servants the prophets. When the Israelites were without a seer, they went into apostasy and troubles followed them.

Mission of the Prophets

One purpose God had in giving prophets was that through these holy men the church might learn to understand the true meaning of God's word. The word was given the prophet by inspiration. See Numbers 22:

20; 23: 5, 12, 19, 20, 26; 24: 5, 6, 12, 13; II Tim. 3: 16, 17; II Peter 1: 21. The prophet by inspiration interpreted the word.

"And Joseph said unto them, Do not interpretations belong to God? tell me them, I pray you."

"And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace." Gen. 40: 8; 41: 16.

"This is the dream; and we will tell the interpretation thereof before the king." Dan. 2: 36.

"And this is the writing that was written. . . . This is the interpretation of the thing." Dan. 5: 25, 26.

"Then was the secret revealed unto Daniel in a night vision." Dan. 2: 19.

The Scripture says that no man knoweth the things of God save the Spirit of God. I Cor. 2: 10, 11. Had the Jewish people accepted the interpretation of the prophecies as given by John the Baptist, they would have been ready for Messiah when He came. It was for this purpose the Lord sent John to that people. The rabbinical school had for so long a time given such theological exegesis of the Bible, that the significance of the pure truth had been lost. They professed to believe Moses and the prophets, but they refused to accept John's scriptural application of the Bible. The Jews are still an object-lesson of what will happen to God's people who prefer to follow their own understanding of Scripture rather than be directed by the inspired instruction through the spirit of prophecy.

To this day the Jews refuse to believe in the inspira-

tion of the New Testament as of equal value with the Old. They claim that the Bible is the Old Testament. They profess to have absolute faith in the writings of Moses and the prophets, but they will not admit that the New Testament is equally inspired with the Old. As long as the Hebrew people adhere to such a view, what proof can be given them that Moses is now alive? The Old Testament declares that Moses died, and God buried him. Deut. 34: 5, 6. From that time and onward, nearly every inspired writer refers to Moses. Not one ever hints of his being alive. When we read the New Testament, we find that Moses was with Elijah on the Mount of Transfiguration, comforting Jesus in His work. Luke 9: 28-31.

We know that when men die, they lie in the grave till the resurrection. John 5: 28, 29. It is evident therefore that Moses must have been raised. By reading Jude 9, we learn that Michael, Christ, came down from heaven and raised Moses from the dead, and took him with Him to heaven. This is the only ground we have for belief that Moses has been raised from the grave. Unless the Jew recognizes that this statement of Jude is inspired, no evidence can be given that Moses has yet risen from his dusty bed. But we believe that Jude was inspired of God to write this statement.

Take another illustration. When the Sanhedrin sent a properly constituted delegation to Jerusalem to wait on John, he was questioned whether he were Elijah. He answered he was not. John 1: 19-23. Yet the Savior said of John:

"And if ye will receive it, this is Elias which was for to come." Matt. 11: 7-14. Did John's testimony and Christ's statement differ? Indeed not, for we read of John's birth as announced by the angel Gabriel:

"He shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." Luke 1: 17.

Thus we see that in the mind of God the message given to Malachi concerning the coming of Elijah the prophet, signified the appearance of a man with the message of Elijah who would do a similar preparatory work. The Jews, however, claim that when the Bible says that Elijah will come, it means that the same man who came from the inhabitants of Gilead would return from heaven, dressed as he was when on earth, and would make himself known as Elijah the prophet. Not to accept the inspired testimony as given by the angel Gabriel is to assert that Elijah has not yet appeared, that Messiah has not made His first appearance, nor is He the sacrifice for men. From this experience, we see how important it is to have inspired interpretation to make clear the true understanding of historical facts.

For centuries the Papacy and Protestantism have been developing systems of beliefs and theology based on human interpretation and human understanding of the Bible. The time came when Messiah should return to gather His people to heaven, and to terminate the reign of sin. God saw how the religious world was saturated with human creeds and man-made doctrines. The

church was not ready for the glorious Christ to appear. The rubbish of human tradition must be swept aside, and the pure undiluted truth of the gospel must be made clear to all who desire to meet the Lord. Hence at the proper time, the Lord restored to the church the gift of prophecy. God made His own choice. He took that young woman, Miss Ellen Harmon, at the age of seventeen, endowed her with the Holy Spirit, gave to her visions and revelations from heaven, spoke through her marvelous and glorious truths, even as He did through Moses and Paul. Through her He has cleared away the rubbish of human tradition from the whole Bible, and has placed the sacred Scriptures in their proper setting. There are no people who prize the word of God more than do those who believe in the inspired writings of Mrs. E. G. White. To repeat the words of Mr. D. M. Canright:

"Right here let me say that we do not throw away the Bible, and take Mrs. White's visions instead. No; if there is a class of people under heaven who believe the Bible strongly, who love it devotedly, who study it and go to it for everything, it is Seventh-day Adventists. Here is our storehouse of doctrine and truth. We preach this everywhere and always. We have no other authority. We go to this to test and prove the genuineness of Sister White's labors and visions. If they did not harmonize with this in every particular, we would reject them. It is wicked for men to cry, 'The Bible, the Bible, the Bible,' and profess to follow that implicitly when they reject one of the plainest doctrines of

the Bible, the doctrine of spiritual gifts."—*"Canright versus Canright," page 13.*

God through her was given "A line of truth extending . . . to the time when we shall enter the city of God, . . . and I gave to others the instruction that the Lord had given me." — *"Testimonies for the Church," series B., No. 2, page 57.*

Therefore upon the remnant church "Is shining the accumulated light of past ages."—*"Testimonies for the Church," Vol. VIII, page 115.* To the Jews because they rejected the messages of John and of Christ, the Savior said:

"All these things shall come upon this generation." Matt. 23: 34-36.

"The record of Israel's forgetfulness has been preserved for our enlightenment."

"All who profess to be children of God, I would invite to consider the history of the Israelites."

"In this age God has set His hand to gather unto Himself a people from every nation, kindred, and tongue. In the advent movement He has wrought for His heritage; even as He wrought for the Israelites in leading them from Egypt."

"The commandments of God and the testimony of Jesus are united. They are to be clearly presented to the world."

"Take heed lest there be in any of you an evil heart of unbelief. You know not the time of your visitation. The great sin of the Jews was that of neglecting and rejecting present opportunities."

"We must follow the directions given through the spirit of prophecy. We must love and obey the truth for this time. This will save us from accepting strong delusions. God has spoken to us through His word. He has spoken to us through the Testimonies to the church, and through the books that have helped to make plain our present duty and the position that we should now occupy. The warnings that have been given, . . . should be heeded. If we disregard them, what excuse can we offer?" — *"Testimonies for the Church,"* Vol. VIII, pages 107, 115, 117, Vol. V, page 72, 676, 677; Vol. VIII, page 298.

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